



# THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXIX

30 April 1904

Number 18

*Trades Unions and Public Order*

*John Mitchell*

*A defense of organized labor*

*Has the Church Got Through with the Prayer Meeting*

*Rev. Dwight Mallory Pratt, D. D.*

*A rejoinder to a recent editorial in The Congregationalist*

*The Political Trial at Harpoot*

*Rev. Herman N. Barnum, D. D.*

*A missionary's interpretation of recent complications*

*The Dual Pastorate*     *Rev. Nehemiah Boynton, D. D.*

*A plea for strengthening the local pastoral force*

*Acceptable Wedding Presents*     *Caroline Benedict Burrell*

*Varying Views about the Demand for Ministers*

*John R. Mott at New Haven*

---

*A Full Table of Contents Will be Found Inside*

New York

**The Pilgrim Press**  
BOSTON

Chicago

## Our Benevolent Societies

## National

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.** Congregational House, Boston. Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY.** Fourth Ave. and 22nd St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., Editorial Secretary; Rev. Washington Choate, D. D., Corresponding Secretary; Don O. Shelton, Associate Secretary; Rev. E. A. Beard, D. D., Congregational House, Boston, Eastern Representative.

**THE AMERICAN MISSIONARY ASSOCIATION.** Fourth Ave. and Twenty-second St., New York. Missions in the United States, evangelistic and educational at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle St. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY.** Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Rev. L. H. Cobb, D. D., Secretary Emeritus; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y. Rev. C. H. Taintor, 151 Washington St., Chicago, Ill.; Rev. G. A. Hood, Congregational House, Boston, Mass.; Rev. H. H. Wilcott, 7 M. C. A. Building, San Francisco, Cal., Field Secretaries.

**CONGREGATIONAL EDUCATION SOCIETY** (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 161 Washington St., Chicago, Ill.

**THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY.** Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

**The Missionary Department,** which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. Contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

**The Business Department,** in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist* and *Christian World*, the Pilgrim Series of Lesson Helps and Sunday School papers, books for Sunday schools and home reading. Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the Interior and Western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

**NATIONAL COUNCIL MINISTERIAL RELIEF FUND** (care Trustees National Council). Helps needy Congregational ministers and widows and children of deceased ministers. Seeks permanent fund of \$1,000,000. For annual offerings from churches, personal donations and bequests. Chairman, Rev. H. A. Stimson, D. D.; Secretary, Rev. Wm. A. Rice, D. D., Fourth Ave. and 22nd St., New York; Treas. Rev. Samuel B. Forbes, 206 Wetherfield Ave., Hartford, Ct.; Field Secretary, New England, Rev. Edward Hawes, D. D., Hartford, Ct.

**BOSTON SEAMAN'S FRIEND SOCIETY,** incorporated 1838. President, Rev. Alexander McKenzie, D. D., Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

## Massachusetts and Boston

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 609 Congregational House, Rev. F. E. Emrich, D. D., Secretary; Rev. Edwin B. Palmer, Treasurer.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY,** established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

**BOARD OF MINISTERIAL AID,** Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

**THE CONGREGATIONAL CHURCH UNION** of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonaquanda St., Boston.

## Women's Organizations

**WOMAN'S BOARD OF MISSIONS,** Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Home Secretary.

**WOMAN'S HOME MISSIONARY ASSOCIATION,** Room 607 Congregational House. Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

**THE WOMAN'S SEAMAN'S FRIEND SOCIETY** of Boston, Room 601 Congregational House, Boston. Miss Grace Soren, Treasurer, 19 Greenville St., Roxbury.

**Little Parishes of Eight** For S. S. TEACHERS Who Want to Know  
3 Cents per copy  
25 Cents per dozen

**The Pilgrim Press**  
New York BOSTON Chicago

## The New Jersey Association

It convened for the fifth time with Central Church, Philadelphia, Rev. C. L. Kloss, pastor. Dr. F. W. Baldwin was moderator. The corresponding secretary, Rev. W. J. Paske, in an able, comprehensive report, compared the figures of 1872 with those of 1904, showing an increase in churches from 31 with 3,800 members, to double that number, with a membership of 13,250. In 1903, 998 members were added, of which 522 came on confession. The Sunday school enrollment is 12,022.

The sermon was by Dr. A. H. Bradford, on *The Supreme Need of the American Churches*—a more definite recognition of God. The program followed closely a set theme, *The Present Opportunity: in the Inner Life of the Church, in Its Outer Work and in City and Nation*, with pungent sub-topics ably presented and well sustained by clergymen, laymen and women. Chief among the last named was Mrs. J. L. Scudder of Jersey City, who strenuously maintained that "the day of revivals had not passed away, and that any person had the right to ask another as to his soul's welfare." The national societies were represented by Drs. Richards, Creagan, Rice, Woodbury, Northrop and Superintendent Jones.

Many eminent Congregational ministers from Washington, New York, Boston, Baltimore, Philadelphia and Jersey City attended. Dr. Huckel, in speaking of Personal Ministry, declared that soul-winning is like hand-picking fruit; Dr. Newman's presentation of Church Unity was followed by the passing of a timely resolution of indorsement; Dr. William Hayes Ward gave a prospectus of the coming religious congress, which will give American Protestantism an opportunity to show its colors and strength; while Dr. Stimson rounded up the good things with a historic address on *The Mission of the Congregational Christians*. An appreciative resolution memorializing the life and labors of the late Supt. Thomas W. Jones, D. D., of Philadelphia, as the faithful achievements of an ardent worker and eloquent preacher, fired with the evangelistic spirit, was passed with a large vote.

One of the most touching incidents of the session concluded the address of Dr. Creagan on *World Wide Work* when he presented to the association Dr. and Mrs. Farnsworth, missionaries for more than half a century in Caesarea, Turkey. As the aged couple with radiant faces humbly rose to their feet, the audience broke into applause and tears of joy sparkled in many eyes, though not a word was spoken by either of the veteran missionaries. Verily

Words are but breath; but when great deeds are done  
A power abides, transferred from sire to son.

The snap, progressive and aggressive ability, eloquence and common sense of clergymen and laymen in this association would be hard to match and could not be surpassed. C. A. J.

## A Vermont Installation

Second Church of Bennington, Vt., after a pastorate of fifteen years without installation, has formally installed Rev. George Sherman Mills. Installation is gaining favor in the county. The council was won by the frankness of Mr. Mills and his able and rational statement of belief, which contained this notable sentence, "On the threshold of the ministry I determined not to preach doctrine or deed, however blessed with credentials or authoritative for other men, that had not in some degree sifted through my experience." It was good to see the pastor's father on the platform and to have him lead in a prayer fragrant with love and loyalty to the Master. Features emphasized by the different speakers were: Biblical scholarship and leadership; manliness and sympathy; the heritage from the early settlers of love for nature, reverence and patriotism, of which the Bennington monument is a silent but suggestive witness. Mr. Mills's predecessor, Dr. C. R. Seymour, spoke earnestly of his hope for the church and the importance of profiting by its new opportunity. W. M.

The late Miss Frances Power Cobbe confessed that no man had ever asked her to marry him, and declared that she had never been so much in love with any man that she would have wished to marry him. She said that she wrote her autobiography to show "how pleasant and interesting and not altogether useless" life had been to her. It was indeed a strong and noble life; but it would have been more interesting to have supposed that it remained single from choice.

## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

**THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.**

**BANGOR ALUMNI NOTICE.** All Bangor Seminary men are cordially invited to meet with the Alumni Association at Hotel Bellevue, opposite Congregational House, Boston, Monday, May 2. Dinner *a la carte*, at 12 o'clock. Social time and papers till 3. Emphasize this in your mind. You will come, won't you?  
ALBERT H. WHELOCK, Secretary.

**Pepperell, Mass.**  
**INTERNATIONAL REFORM BUREAU,** devoted to the repression of intemperance, impurity, divorce, Mormonism, gambling, Sabbath breaking, lax divorce, and other moral evils. Eight laws on these subjects, drawn by this Bureau, have passed Congress, and eight others are progressing and need financial support. Works by legislation, letters, lectures and literature. Send for Bureau's illustrated history and documents on pending bills. Hon. Charles Lyman, president; Wilbur F. Crafts, superintendent and treasurer, 206 Pennsylvania Avenue, S. E., Washington, D. C.

**AMERICAN SEAMAN'S FRIEND SOCIETY,** No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat* homes will do well to write to Rev. O. M. Lord, Antrim, N. H. Good house, eight rooms, barn, one acre land, now ready, \$1,200.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.  
Rev. DR. CHARLES A. STODDARD, President.  
Rev. W. C. STITT, Secretary. W. HALL RORER, Treasurer.

## Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

**Wanted,** a position for the summer as kindergarten governess, by a graduate kindergarten teacher. Address A. G. S., 340 Belmont Avenue, Springfield, Mass.

**Housework.** Wanted, a capable person to do the housework in a minister's family of four adults in a country village. Address P. O. Box 66, Woodstock, Ct.

**Ministers,** or others, who are looking for low-priced sumptuous homes will do well to write to Rev. O. M. Lord, Antrim, N. H. Good house, eight rooms, barn, one acre land, now ready, \$1,200.

**For Sale.** Black walnut pulpit set, four pieces—desk and three chairs—upholstered in crimson plush, in excellent condition. Address S. G. B., Box 146, Franklin, N. H.

**For Rent** in Brookline for the summer, a 10-room detached house, on a quiet, shady street. \$25 a month furnished. Gas range. Address B. K., 18, care *The Congregationalist*, Boston, Mass.

**Elderly Ladies** who regret the loss of natural hair may hear of a reasonable treatment for its gradual restoration by sending a self-addressed envelope and one dollar to E. R. H., care Dan'l B. Chandler, Chester, Vt.

**Board among the Green Hills.** Lovely home, verandas, modern improvements, deep lawn, 14 elm beautiful drives, analyzed water, fine table, healthful. References given and required. Apply early. Box 101, Randolph, Vt.

**An Invalid** can find experienced care and home comforts in Newton. Large sunny house, on high ground. First-class in every particular. Best of references furnished. Address D. M., 14, care *The Congregationalist*, Boston, Mass.

**Berkshire Hills.** Nicely furnished farm cottage with modern conveniences. 15 minutes' walk to electric car line. Beautiful view, pure spring water, large grounds and barn. Rent for season \$350. Address E. E. Morris, Dalton, Mass.

**Private Home** for elderly gentlemen. Large country mansion, furnace heat, open fireplace, bath and all modern conveniences. Everything strictly first-class. Boston and Worcester references. Address A. W. Fuller, Box 85, No. Brookfield, Mass.

**May** is the pleasantest month of the year in Washington. Pleasant rooms and good board can be obtained for the next six weeks, if desired, in the house of a minister's daughter. Address E. B. F., 18 care *The Congregationalist*, Boston, Mass.

**Wanted,** for the fall, a position as pastor's assistant or Sunday school superintendent. Special training and experience. Teacher-training classes especially desired. References given on request. Address H. M., 17, care *The Congregationalist*, Boston, Mass.

**To Rent,** in the quiet, beautiful village of Cornwall, Conn., a plain, neatly furnished house. Shady, comfortable veranda, pleasant, roomy yard. Desirable summer home for those seeking rest. Terms moderate. Address C. M. Cole, Cornwall, Litchfield Co., Conn.

**Want Woman Bookkeeper;** alert, interested experienced, capable, well, sensible. No objection to age 30 to 50; preferably Christian. Must be reliable, honest, trustworthy. We will give references. Wholesale Creamery, 43 Jefferson Street, Waterbury, Ct.

**To Let for the Summer.** Furnished house in country town in Maine, among the hills. A minister, located in a delightful country town, would like to rent the parsonage for the summer. House is pleasantly situated, in good order, and will be furnished for summer housekeeping. Address P. O. Box 302, Andover, Mass.

**WANTED** All alumni, and former instructors in Monson Academy, to send their address to T. L. CUSHMAN, Secretary, Monson, Mass.

**YOUNG MEN and BOYS**  
WANTED  
Positions Supplied in Business Houses  
**BRECK'S BUREAU**  
51 No. Market Street, Boston  
See Mr. McGEIGLE.

**TAKE THE NICKEL PLATE ROAD FOR THE ST. LOUIS FAIR.**—Lowest rates and many unusual privileges. Special \$15 rate from Buffalo on certain dates. Full information on application to local agents or L. P. Burgess, N. E. P. A., New Old South Building, Boston, Mass.

**TWENTY-FIVE DOLLAR WASHINGTON TOURS VIA PENNSYLVANIA RAILROAD COMPANY.**—Seven-day tours, including hotel accommodations, meals en route, allowing longer stay in Washington and stop-over at Baltimore, Philadelphia and New York, will leave Boston under the Personally-Conducted System of the Pennsylvania Railroad on Jan. 22, Feb. 5 and 19, March 4 and 18, April 1, 15 and 29, and May 13. Rate for tour of April 29 will be \$26, and for tour of May 13, \$27. Itinerary of Tourist Agent, 205 Washington Street, Boston.

**ST. LOUIS EXPOSITION OPENS APRIL 30.**—The world's greatest exposition. In two weeks more the gates of the Exposition Grounds at St. Louis will be thrown open; the button will have been pressed by no less a personage than President Roosevelt. The machinery will immediately be set in motion, and the grandest, most gorgeous and most stupendous exposition which the world has ever witnessed will be a reality. It is a world in itself, and what a cosmopolitan affair! Filipinos and Greeks, Romans and Africans, in fact, natives from almost every portion of the earth's surface are there; and the buildings have an architectural beauty which will prove a treat to the beholder. Industry and art, modern and ancient, of every conceivable form will be presented. And the glorious "Old Pike," why the midway at Chicago's World's Fair was but a side-show in comparison! The St. Louis Exposition may be termed a marvel, for its exhibits can scarcely be imagined. A very accurate idea of the exposition, however, can be gleaned from the beautiful booklet of 40 pages, which contains illustrations and an elegant map of the grounds, and which will be mailed free by the General Passenger Department, Boston & Maine Railroad, Boston, to any person upon receipt of address.

**"THE ICE IS OUT."**—Maine's lakes and rivers ready for the sportsmen. The magic word is passed—"the ice is out." The lumberman is happy; he sees the waters of the great Penobscot and Kennebec hurling and cracking the heavy ice-floes, and making open water for his logs in their journey cityward. And the sportsman! Well, just imagine your own frame of mind, at the anticipation of pulling from a flowing stream or a crystal lake land-locked salmon, trout, togue, bass, carp, perch, pickerel, etc. Happy! why, the angler's nightmares and day-dream during April and May are a confusion of bait, rods, reels, lines, creels, trawls and canoes. Fishing down in Maine means much more than a journey to a lake or river and casting a line. It means a trip through a section of wild forest lands, where the pines and hemlocks send forth a fresh aroma which invigorates and rejuvenates; the solitude which settles all about, broken only by the music of the birds and the sighing of the pine boughs will banish far the bustling memory of the tumultuous city. And sport! well, it doesn't take long to learn how to catch 'em, and whipping a trout stream or paddling a canoe, you'll experience the true joys of the angler's paradise. To tell all about Maine's lakes and rivers and their varieties of fish would require a deal of time and space, but such popular resorts as Moosehead, Rangeley Lakes, Sebago, Grand Lake, Belgrade Lakes and the waters of the Bangor, Aroostook and Washington County regions, tell the tale and speak for the 1,800 other lakes and ponds in the state. Sebago Lake is open first of all, and here are found the largest specimens of land-locked salmon in the state. Moosehead and the Rangeleys furnish trout and land-locked salmon galore, and the Belgrade Lakes are famous the country over for their black bass. The waters of Washington County and the Bangor & Aroostook region are stocked with all the varieties known to the inland fisherman. In New Hampshire, lakes Winnepesaukee and Sunapee and Newfound Lake take the lead; but there are hundreds of smaller ponds and lakes and numerous trout brooks besides. Vermont has Champlain, Memphremagog and Willoughby, all prolific haunts; while away over the border line in Quebec, New Brunswick and Nova Scotia are many famous resorts. For two cents in stamps, the Boston & Maine Passenger Department, Boston, will send their illustrated booklet, "Fishing and Hunting," which describes the fishing and gaming section of northern New England and Canada; also another booklet, invaluable to the sportsman, with the fish and game laws for 1904 of Maine, New Hampshire, Vermont, Massachusetts, Quebec, Nova Scotia, New Brunswick and Newfoundland.

Contents 30 April 1904

EDITORIAL:	
Event and Comment	597
Is Worship Worth While	599
Christian Unity in Canada	599
Race Discrimination against the Chinese	600
A Mother's Faith	600
In Brief	600
CONTRIBUTIONS:	
From Day to Day. Allen Chesterfield	601
Trade Unions and Public Order. John Mitchell	603
The Political Trial at Harpoot. Rev. Herman N. Barnum, D. D.	604
Has the Church Got through with the Prayer Meeting? Rev. Dwight Mallory Pratt, D. D.	605
The Dual Pastorate. Rev. Nehemiah Boynton, D. D.	605
Egbert Coffin Smyth—poem. Pres. Samuel Valentine Cole, D. D.	613
A Case of Sardines. XV. Charles Poole Cleaves	615
HOME:	
An April Bible—poem. Ella Gilbert Ives	608
The Small Family an American Ideal?	608
Acceptable Wedding Presents. Caroline Benedict Burrell	608
Helping the Adult Blind. Lydia Y. Hayes	609
FOR THE CHILDREN:	
A "Pink" Story. Mary E. Albright	610
The Conversation Corner. Mr. Martin	614
THE SUNDAY SCHOOL—Lesson for May 8	611
FOR ENDEAVORERS—Topic for May 8-14	622
CLOSET AND ALTAR	609
THE DAILY PORTION—May 1-7	623
LITERATURE	
Book Chat	612
UTAH	613
IN VARIOUS FIELDS:	
The New Jersey Association	594
A Vermont Installation	594
Commencement at Atlanta Seminary	607
Installation at Pilgrim Church, New York	616
Southern California	617
New Haven's Missionary Field-Day	618
The Louisiana State Meeting	619
Northern California	621
Evangelism in Nebraska	621
LETTERS:	
In and Around Boston	602
In and Around Chicago	616
Both Sides the Brooklyn Bridge	620
MISCELLANEOUS:	
The Wage-Earner and the Church	606
Biographical.	606
Eminent Lecturers at Yale	607
The Home Missionary Fund	607
Cant in the World—selection	613
Accessions to Churches	613
Our Polity	615
Record of the Week	617
Meetings and Events to Come	619
Deaths	619
Woman's Board Friday Meeting	623

THE CONGREGATIONALIST

and Christian World

SUCCESSOR

The Recorder founded 1816; The Congregationalist, 1849. Published every Saturday at 14 Beacon Street, Boston.

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance. CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address. DISCONTINUANCES.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column. Discounts according to amount of contract. READING NOTICES, headed nonpareil, 50 cents per line, each insertion, net.

Per Year in advance, \$3; 2 Years \$5; 5 Years, \$10 IF PAYMENT IS DELAYED, \$3.50 PER YEAR Single Copy, Ten Cents ONE OLD AND ONE NEW SUBSCRIPTION, \$5 CHURCH CLUBS, UNDER SPECIAL CONDITIONS, \$2

The Pilgrim Press

Boston and Chicago

J. H. Tewksbury, Business Manager.

Entered as second-class mail. Composition by Thomas Todd

"BETTER out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

SPRINGTIME brings the wants of the housekeeper to the realization of wants for matchings or new outfits of Crockery and Glass, and Jones, McDuffee & Stratton's announcement in another column suggests their exhaustless stock to supply from or to interest connoisseurs in the ceramic art if not to purchase, as their supplies represent the new conceits in shape and decoration.

A DELIGHTFUL TABLE.—We urge our readers who are interested in the making of a home to look at the lines of the Center Table advertised in another column by the Paine Furniture Co. This is one of the most attractive Tables that we have ever seen for household use. It fairly answers every requirement for such a piece of furniture, and it is not an expensive pattern.

New and Forthcoming Pilgrim Press Publications

HENRY WARD BEECHER

As His Friends Knew Him

Tributes, estimates, reminiscences, etc., from many eminent friends and associates of the great preacher, with many portraits and illustrations, including some reproductions of rare photographs. 75 cents net.

Ready in April.

A CASE OF SARDINES

A Story of the Maine Fisheries

By CHARLES P. CLEAVES

A strong, interesting story, which grips the imagination and touches the deep springs of human life. Illustrated by Edith Brand. \$1.25.

Ready in April.

The Song of Our Syrian Guest

By WILLIAM A. KNIGHT

A beautiful interpretation of "The Shepherd Psalm," suggested by conversation with a Syrian familiar with Oriental customs. 14,000 sold in cheaper form within 5 months. New edition with full-page and marginal illustrations by Charles Copeland, cloth binding, gilt top, 50 cents net. Pamphlet edition, 10 cents net.

THE LOVE-WATCH

By WILLIAM A. KNIGHT

A vivid picture of the Bethany home on the night on which our Lord was betrayed. Has been read before large audiences with great effect. 20 cents net.

The Pilgrim Press

New York BOSTON Chicago 14 Beacon Street

The latest, best and most authoritative book on Congregational Polity and Usage.

The Congregational Way

By GEO. M. BOYNTON, D. D. Net, 75 cents.

This valuable book aims to do for the present generation of Congregationalists what Dr. Dexter's Congregational Handbook did for those of twenty-five years ago. The prevailing usages of the churches are carefully described and the reasons therefor discriminatingly set forth. It has the indorsement of some of our ablest pastors, editors and administrators, who have given the author valuable aid in its preparation.

The Pilgrim Press

New York BOSTON Chicago

## Educational

**THE FISK TEACHERS' AGENCIES.**  
4 Ashburton Pl., Boston; 155 Fifth Ave., N. Y.;  
Washington; Chicago; Minneapolis; San Francisco;  
Los Angeles. Manual Free. EVERETT O. FISK & CO.

MAINE, BANGOR.

**BANGOR THEOLOGICAL SEMINARY.**  
DAVID N. REACH, President.

Thorough theological training for college men and  
for those who are not or who lack Greek. Open to all  
denominations. Buildings, equipment, library, gym-  
nasium, excellent. Expenses low. Year opens Sept.  
29, 1904. For Catalogue, etc., apply to  
Professor C. A. BECKWITH, Corresponding Secretary.

MASSACHUSETTS, ANDOVER.

**The Oldest Congregational Seminary,  
ANDOVER,**

began its 96th year Sept. 16, 1903.

For catalogue, map and views, fully descriptive of loca-  
tion, buildings, courses of study, lectureships, and special  
facilities,

Apply to Prof. C. O. DAY.

CONNECTICUT, HARTFORD.

**HARTFORD** Open to college graduates only.  
Training for active pastorate.  
Opportunity for specialization.

**THEOLOGICAL**

Courses in Missions and Reli-  
gious Pedagogy. Seventy-first  
year begins September 28, 1904.

**SEMINARY**

OHIO, OBERLIN.

**OBERLIN**

**Theological Seminary**

72d year opens Sept. 28. Strong courses with special  
advantages in the College and Conservatory of Music.  
Prof. E. I. Bosworth, Dean, Oberlin, Ohio.

ILLINOIS, CHICAGO.

**CHICAGO THEOLOGICAL SEMINARY**

Opens its 48th year September 28. Every facility for  
college graduates. Address  
Prof. H. M. SCOTT, 520 Adams St., Chicago, Ill.

MASSACHUSETTS, NATICK.

**WALNUT HILL SCHOOL**

**NATICK, MASS.** A college preparatory school for  
girls. Catalogue sent on application.

Miss CONANT and Miss BIGELOW, Principals.

MASSACHUSETTS, WORCESTER.

**Miss Kimball's School**

University Section of Worcester, Mass. 18th year.  
Prepares for College. General and Special courses. Gym-  
nasium, basket-ball, tennis, excursions. Permanent home  
and care for girls if needed. Send for illustrated booklet.

MASSACHUSETTS, WELLESLEY.

**Wellesley School**

Wellesley, Mass. College Preparatory. Two outing  
terms each year in mountain camp. A plan of unusual  
benefit physically and mentally. For circulars address  
EDWARD AUGUSTINE BENNER.

## Rock Ridge Hall

### A School for Boys

Characterized by strength of teachers  
and earnestness of boys.

The many considerations of a boy's life  
at school form the text of a pamphlet  
that has been written about ROCK  
RIDGE HALL. Though it may not in-  
fluence a selection in favor of this  
school, it will be read with interest by  
all who are impressed with the equip-  
ment and methods that are essential for  
a thoroughly modern preparatory school.  
This pamphlet, which has been pre-  
pared with care and illustrated with nu-  
merous photographic reproductions, de-  
scribes both by word and picture many  
details of the school life as well as the  
advantages, natural beauty and historic  
interest of the school's surroundings.  
Sent without charge on request.

DE. G. E. WHITE, Principal,  
Wellesley Hills, Mass.

## Educational

MASSACHUSETTS, LOWELL.



**Rogers Hall School**

For Girls. Admits to Smith, Vassar, Wellesley,  
Wells, Mt. Holyoke. Beautiful grounds. Golf,  
Basket Ball, Tennis, Field Hockey, Horseback  
Riding.

Mrs. E. P. UNDERHILL, M. A., Prin., Lowell, Mass.

MASSACHUSETTS, NORTON.

**WHEATON SEMINARY**

FOR YOUNG WOMEN

Rev. SAMUEL V. COLE, A. M., D. D., President.  
70th year begins Sept. 14, 1904. Endowed college pre-  
paratory. Certificates to college. Advanced courses for  
high school graduates and others. Art and Music. Ex-  
perienced teachers. Native French and German. New  
brick gymnasium, with resident instructor; tennis,  
basket-ball, field-hockey, golf. Steam and electricity.  
Healthful location, within thirty miles of Boston. For  
catalogue and views address, WHEATON SEMINARY,  
Norton, Mass.

## BARGAINS

### For Boys and Girls

#### Great American Men and Women

Biographical sketches, fully illustrated, of  
Washington, Paul Jones, Franklin, Lee,  
Dewey, Lincoln, Grant, Edison, Hobson and  
others; also, the Mothers of Washington,  
Garfield and McKinley; Miss Alcott, Miss  
Willard and other women eminent in various  
ways. Numerous colored pictures, portraits  
and engravings. List price, \$1.00. Closing  
out at 50 cts. net; 63 cts. postpaid.  
(10 copies only.)

#### True Stories of American History for Young People

The great historic and romantic incidents in  
the lives of Columbus, Daniel Boone, Fremont,  
etc.; also, many of the Colonial, Revolutionary  
and Civil War Heroes; also, thrilling incidents  
of the Spanish American War. Very fully  
illustrated. List price, \$1.50. Closing out at  
75 cts. net; 90 cts. postpaid. (Only  
6 copies.)

#### The Child's Story of Our Country

By CHARLES MORRIS.

A United States History in easy story form,  
with many illustrations and four color plates.  
List price, \$1.00. Closing out at 50 cts. net;  
65 cts., postpaid. (Only 10 copies.)

#### The Child's Story of the Nineteenth Century

Describing the wonderful inventions in  
steam and electricity, modern methods of  
manufacture and trade, exploration and de-  
velopment of new lands, great wars and great  
humanitarian movements in all lands but es-  
pecially in our own. With many illustrations.  
List price, \$1.00. Closing out at 50 cts. net;  
65 cts. postpaid. (Only 10 copies.)

#### The New Century History of the United States

By CHARLES MORRIS.

A sumptuous book of 600 large pages, embel-  
lished with 500 illustrations. A very full and  
interesting history of all the important events  
from Colonial times up to the Roosevelt admin-  
istration. List price, \$2.00. Closing out at  
\$1.00 net; \$1.20 postpaid. (Only 10  
copies.)

BOSTON The Pilgrim Press CHICAGO

## NELSON'S BIBLES

Include over 400 styles of  
**The King James Version**  
in addition to the  
**American Standard  
REVISED BIBLE**

For sale by all booksellers.  
Write for Catalogue—sent free.

Thos. Nelson & Sons, Publishers  
37 E. 18th St., New York City

Before deciding on the new hymn book for your Church,  
Prayer Meeting or Sunday School, you had better see

## NORTHFIELD HYMNAL

By GEO. C. STEBBINS.

Substantially bound in cloth, \$25.00 per 100.

5c. each per copy extra by mail.

A returnable copy for examination sent on application.

THE BIGLOW & MAIN CO., New York and Chicago.

For Sale by Cong. S. S. & Pub. Society, Boston and Chicago.

**WANTED** teachers, clergymen, and other educated  
men of business ability to represent us;  
weekly salary or guarantee paid. Give age, qualifica-  
tions, references. DODD, MEAD & CO., New York.

#### Stained Glass

#### Memorial Windows



Our productions occupy a distin-  
guished place among fine, modern  
windows. The figures have human  
interest, the color harmony shows  
masterful conception and the design  
as a whole, possesses devotional  
beauty of distinct, spiritual value.  
A wonderful improvement in old  
churches. Cost is less than is popu-  
larly supposed. We submit water  
colored designs, photographs, esti-  
mates and refer you to examples of  
our work on request.

Write for free printed matter and  
"Question Blank"—most valu-  
able in helping you decide what  
best suits your requirements.

Flanagan & Biedenweg Co.,  
59 Illinois Street, CHICAGO, ILL.

#### PEWS—PULPITS

Church Furniture of all kinds

Grand Rapids School Furniture Works

Sales office, 22 W. 19th Street,

New York,

## BELLS

Steel Alloy Church and School Bells. Send for  
Catalogue. The C. S. BELL Co., Hillsboro, O.



**WORLD'S GREATEST BELL FOUNDRY**  
CHURCH, PEAL and CHIME BELLS  
Best Copper and Tin Only.  
THE E. W. VANDUSEN COMPANY,  
BROOKLYN, N. Y.

**MENEELY & CO' ESTAB.**  
WEST TROY, WATERVLIET, N. Y. 1886  
The True "Meneely Standard"  
**CHIMES, PEALS and BELLS**  
Best Quality ONLY. The OLD MENEELY

**OLIVER OTHER BELLS**  
SWEETER, MORE DURA-  
BLE, LOWER PRICE.  
SEE FREE CATALOGUE  
TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**CHURCH BELLS** and **CHIMES**

Best Superior Copper and Tin. Get our price.

**McSHANE BELL FOUNDRY, Baltimore, Md.**

For Sunday School Teachers

## Little Parishes of Eight

By ALEXANDER ROSS MERRIAM,

Hartford Theological Seminary.

One of The Pilgrim Teacher Series of

**Talks with Teachers**

by some of the

Greatest Teachers of Teachers.

Little Parishes of Eight,

3 cents per copy.

25 cents per dozen.

The Art of Questioning,

5 cents per copy.

50 cents per dozen.

**The Pilgrim Press**

New York

BOSTON

Chicago

# THE CONGREGATIONALIST

Saturday  
30 April 1904

and Christian World

Volume LXXXIX  
Number 18

## Event and Comment

### May Christian World Number

Next Week

Cover Portrait of Rev. George A. Gordon, D. D., with appreciation by George P. Morris.

The Louisiana Purchase and Protestant Religious Forces (illustrated), by Rev. T. C. Richards.

The Outlook for Personal Religion, by Prof. George A. Coe.

Curiosities of Correspondence, by Rev. Reginald J. Campbell.

The World's Morning Watch—the New League of Bible Study and Prayer, by Harriette Knight Smith.

The Father and His Boy, by Hon. Richard S. Tuthill, Judge of the Juvenile Court, Chicago.

The Bluebird's Homestead, by C. M. Carr.

A Review of Herbert Spencer's Autobiography.

THE message of congratulation from the minister of marine in Tokyo to the vice-admiral on his flagship off Port Arthur, recently reported in the cable news from the East, contained a strange sentence, "The splendid success of your attack was attributable to the emperor's illustrious virtues." This quaint relic of the ancient and laudable—even though superstitious—loyalty of the Japanese to their sovereign lends a beautiful lesson for the encouragement of the Christian soldier. He fights not alone nor in his own strength. Unseen, unheard, One is with him always, watching the conflict and in his own time giving from his holy heaven the saving strength of his right hand.

"Success Attributable to the Emperor"

Dost ask who that may be?  
Christ Jesus, it is he!  
Lord Sabaoth is his name,  
From age to age the same,  
And he must win the battle.

The Christian man, the Christian Church may well imitate the Japanese warrior's faith in his absent king, saying, "I can do all things in Him that strengtheneth me," and when the victory is won attribute all success to Him:

Not unto us, O Lord, not unto us,  
But unto thy name give glory!

WHILE the program for the National Council at Des Moines, Io., Oct. 13-20, is not quite completed, we are able to announce that the preacher will be Rev. Alexander McKenzie, D. D. Strong emphasis will be placed upon the spiritual life, its cultivation and application to modern, social, intellectual and industrial problems. It is expected that the wage-earner will be adequately represented in the discussions in the person of prominent representatives of organized labor. The fact that our benevolent societies, with the exception of the American Board, will be holding their annual meetings in connection with the council will modify

the precedents of previous years. The council itself will occupy the first three days, Friday, Saturday and Sunday. Monday, Tuesday and a part of Wednesday will be given to the Congregational Home Missionary Society and the American Missionary Association. The chief addresses during the week will be made by Rev. Messrs. C. R. Brown, J. W. Platner, H. P. Dewey, H. H. Proctor, H. C. King, Oliver Huckel, Graham Taylor, D. W. S. Clark, G. A. Gates, H. A. Stimson, J. S. Penman, A. H. Plumb, Sydney Strong, W. L. Baird, W. D. Mackenzie, H. C. Herring, Mr. Henry White, general secretary of the United Garment Workers, and Mr. E. Clark, who represents the organized railway conductors of the country. Already delegates are being chosen in different parts of the country. The basis of representation is:

The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than half. In addition the churches united in state organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof; It is recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable.

WE publish in this issue two articles suggestive to all laymen and clergymen on whom the burden of the present industrial strife and the alienation of the wage-earner from the Church bear heavily. The article on page 603 by Mr. John Mitchell, the famous labor leader, we count ourselves fortunate in getting. It is conservative in tone, as most of his words and acts have been.

The Wage-Earners' and the Church's Ideals

The report on page 606 of the labor committee of the Massachusetts Congregational General Association embodies the results of an investigation carried on by correspondence with ministers, employers and employees in a state where the factory system has been highly perfected, where trades-unionism is strong, and where a native air of individualism compels institutional religion to be on its best behavior if it would survive. Note that sixty-five per cent. of the clergymen interviewed think that the wage-earners of their towns are as much interested in the churches as the business and professional men; that seventy-five per cent. of the employers believe that their employees are interested in and loyal to the Church; and that there is by no means complete agreement among wage-earners that as a class they are holding aloof from the Church. The conclusions of the committee are sobering so far as they describe the indifference on the one hand

of a considerable minority of the clergy and the ignorance of many of the labor leaders as to what the clergy preach and teach and what the churches do. The right note is struck in insistence on greater interest by the Church in the special needs of wage-earners and an up-to-date adaptation of message and modes of service to win the modern man.

THE Springfield Republican has an editorial based on a recent utterance of *The Congregationalist* concerning the prayer meeting, approving its suggestion and expressing the conviction that it can be put into operation in any community, however small, in which are a few thinking men and women who can lead in such a meeting with sincerity. Matters of importance which concern the community can be discussed with the devotional spirit with "prayer to begin and consecration to high causes to close." The *Republican* says:

It is a hopeful indication of progress that so sensible and so uplifting a substitution is proposed by so well judging an organ of the New England sentiment and tradition. In this way the life of the soul may grow, when the churches come into practical accord with truth, and thus may the country towns be helped into something like the life of old New England.

Still we believe that wherever the predominant idea of prayer can be maintained in the spirit described by Rev. D. M. Pratt on another page the Church comes nearest to the spirit of Christ.

NEW Haven's Missionary Field-Day, elsewhere reported, when, by a special arrangement with the committee of the six missionary societies, the united cause of Congregational beneficence was presented in the nineteen churches in and near the city, was a novelty in this line of work. It would be impracticable to repeat such an effort often.

A United Pull for Missions

But the effect was good, and the impression of unity and harmonious co-operation was strong. Coming at the close of a season of special united effort among the churches and being a movement large enough to command general attention, the effort has undoubtedly justified itself. The speakers made no appeal for contributions, and the aim was to make a purely educational and inspirational campaign. Immediately after came the course of five lectures by Mr. John R. Mott at the Divinity School on the Pastor as a Force in the World's Evangelization, which awakened interest and deepened the impression. Results of this kind of effort will appear in teaching, preaching and committee work.

REV. Norman Fox, D. D., a prominent Baptist minister, replies in the *Independent* to Dr. A. H. Bradford's suggestion of approach toward union between Baptists and Congregationalists. Dr. Fox assumes that to Congregationalists infant

Imaginary Union  
of Baptists and  
Congregationalists

baptism "means nothing whatever," insists that baptism Scripturally and historically means immersion and that if Baptists and Congregationalists could agree that water baptism is not essential to church membership and that the church of Christ should be open to all his disciples irrespective of baptism, then the two denominations might become one. At first sight this seems to be a genuine proposition, but on closer examination it appears to be simply Foxy.

UNION of different branches of Presbyterianism is in progress along several lines. Theologians see the most formidable obstacles to union, and some of them say it is impossible. Yet the *Westminster* points out that every argument now urged against union with Cumberland Presbyterians was urged against Presbyterian Union of old and new school Presbyterians thirty-five years ago. That was happily accomplished. Had it not been, new school Presbyterians and Congregationalists probably would have come together. In doctrine Congregationalists are as near to Methodists as to Presbyterians today. Professor Warfield says that Calvinism can be defined in a sentence. It is "just religion in its purity." So also is Arminianism, both being judged by their fruits as shown in their best representatives. Is not John Wesley worthy to stand beside John Knox? Even the *Southern Presbyterian* says: "The Arminians sing and pray Calvinism. The Calvinists frequently preach and practice Arminianism. Take the labels off them and their own mothers would not be able to tell them apart very often." The simple fact is that speculative religious differences of opinion don't count as much as they used to, even among the most conservative. It looks as though plain Christian people would have influence enough in their respective denominations to bring Presbyterians and Cumberland Presbyterians together in due season, and that Northern and Southern branches would coalesce later on for want of any worthy reason to continue apart.

THE idea that there is virtue in drinking out of the same cup with other communicants at the Lord's Supper dies hard. The individual cup is increasingly used in England and Scotland and opposition to it grows less fervid. But in Germany the churches are startled at the innovation, which many regard as irreverent. Medical men there have asserted that there is danger of spreading disease through the use of the common cup and the subject is being considered in several synods. A German baron offers \$25,000 to any physician who can prove beyond dispute that any instance has ever occurred of a communicant having been infected by disease through drinking from the same cup with other communicants. Whether or not

The Individual Cup  
in German Churches

such evidence can be furnished, the fear of contracting disease in this way once planted in the minds of Christian people, emphasized by the warning of physicians, is sure to bring about in time at the Lord's table the same regard for health and cleanliness which prevails at the tables in Christian homes.

THERE must be good stuff in the Labaree family when a brother in this country comes forward so speedily to take the place of Rev. B. W. Labaree, the young missionary murdered in Persia a few weeks ago. Particulars of the cruel death are just coming to hand, and the privilege has been granted to us of

Striking Heroism on  
the Missionary Field

reading the long letter from his wife to her father, Rev. H. A. Schaffler, D. D., of Cleveland, O., and to her other American kindred. Her pathetic recital of the details of the tragedy starts the tears. Young Labaree in his ability and consecration resembled Horace Pitkin, the hero of Paotingfu, and though the former's death was not due to an outbreak of heathendom against Christian missions it was practically a martyrdom, and the victim will have an honored place in missionary annals. It seems that he had gone on a three days' journey from Urumia to escort the teacher of his children on her way back to America. On his return by a mountain road he and his faithful native servant Israil were set upon and killed by a band of four horsemen who were marauders and outlaws and Mr. Labaree's body was dragged two miles and badly mutilated. The government is following up the murderers vigorously and the officials seem to share in the general sympathy and indignation of the community. Mrs. Labaree writes as only a true Christian woman could do, resigned to the will of God. She says: "God is very close to us, and O, his help is so real and so wonderful, and, as I realize more and more what he is to me, it makes my whole heart yearn to teach these people of this poor, wicked land to know him. Do not mourn and grieve too much for us, but pray that we may be able to bear it and that this overwhelming sorrow may be to the glory of God." Her little children, too, are showing the same faith in the loving Father. "Mamma," one of them said after the tragedy, "do you remember that verse I found last Sunday, 'I will not leave you comfortless, I will come to you?' That is good for us now, isn't it?"

A PART from this splendid exhibition of the way in which missionaries meet the terrible afflictions which sometimes go with their calling, this sad event in the providence of God may accrue to the interest of his kingdom in Persia. Mrs. Labaree reports a wonderful and widespread sympathy not only in the Christian community, but its effect upon among Moslems, Armenians, Syrians, Englishmen, French, Russians and Germans. In the nearly seventy years of this mission no foreign-born person has ever been killed in that part of Persia and many who heard of it were stunned. In two days Mrs. Labaree and her aged father-in-law, Rev. Benjamin Labaree, had more

than two hundred and fifty calls of sympathy. The day of the funeral was one of almost universal mourning in the city. Nearly two thousand people sought to attend the services in the college chapel, and as the bodies were carried six miles to the place of burial they were accompanied by many all the way on foot, while crowds from the villages en route fell in with the procession. This genuine outpouring of grief cannot fail to bring the mission workers and the populace closer together and especially to cement the bonds between the native Christians and the foreigners. So once again it may prove true that as a result of this terrible blow the word of God will grow mightily and prevail. It is a singular coincidence that Mr. Labaree preached to a little Christian community three days before his death on sharing the sufferings of Christ. How little he realized that he was so soon to be called upon to bear such witness to his Master.

CONDITIONS in Colorado have reached a state of civil war. Mine owners and the Citizens' Alliances are arrayed against the Western Miners' Federation. The governor and the state militia are in conflict with some of the judges. Martial law supplants civil law in several sections of the state. Incalculable damage to character, property and business interests is going on. Life is held cheaply by both parties to the fight. *McChure's Magazine* (May) with customary enterprise and civic spirit gives an analysis of the situation and apportioning the blame. As far as we can make out from this article and from Dr. Washington Gladden's investigation of the problem, responsibility for the situation rests in more quarters than one; and covetousness and lawlessness generally diffused are accountable for the strife. Some have shown craft and others brutality; some have bribed legislators and others have shot down non-union men. Some preach socialism and others practice sheer individualism. On the one hand there is senseless and anarchistic attack on property *per se*; on the other denunciation of trades-unionism as such and unwillingness to concede union labor any rights. The judiciary is coming to be looked upon as the instrument of class decrees and the state militia has been used as a political and class tool.

BACK of the nastiness of the astounding disclosures of the Senate's investigation of Mormonism now going on in Washington, lies the fundamental issue of Church versus State which sooner or later must be settled by the victory of the state if a considerable section of the Western country is to be saved to republicanism and a life conforming to the civilization of the rest of the country. Consider for a moment the testimony taken last week, when Mr. Brigham H. Roberts was on the stand. Mr. Roberts admits that he is defying both the law of the land and the express orders of his church (orders forced under Federal pressure). Mr. Roberts was asked:

Question. Is it possible that any obligation to any organization is higher than one's duty as an American citizen? Answer. I regard

Church versus  
State

the obligation as the same as an agreement among partners not to undertake outside business. Either a person should follow the agreement and obtain the permission of his superiors or resign his position. Just what I would do in an emergency I do not know.

*Ques.* Suppose there is a conflict. Would you defy the Church or the State? *Ans.* I don't know what I would do.

*Ques.* But you did defy it once and were defeated, and the second time, when you accepted the rule of the Church, you were elected? *Ans.* Yes, sir.

*Ques.* Do you know of two persons in the same party who have applied to the church for permission to run for the same office? *Ans.* I don't know of any such case.

Testimony given by the leading journalist of Idaho shows that Mormon influence defeated an effort made recently in the Idaho legislature to prohibit polygamous cohabitation, and that the same influence is at work endeavoring to eliminate from the Idaho State Constitution the prohibition of polygamy.

THE Hungarian Government's conflict with employees on the state-owned and operated railways has brought vividly before Europe one aspect of the social problem which is grave. There now are signs of a breaking up of the employees' forces and an ultimate governmental victory; but the fact remains nevertheless

#### The State versus Organized Labor

that with state ownership strikes may and do come, and that the social distress following them may be even greater than when employees of private corporations strike. In Australia the Ministry has resigned after a defeat in the Federal Parliament on an amendment offered by the Labor party and opposed by the Ministry, bringing state employees under the arbitration law governing industrial disputes. The Ministry argued that a state could not consistently with institutional self-respect or integrity submit an issue to decision by a creature of the state. It must be free to decide its own terms of operation of state railroads. The Labor party has been asked to name a ministry, and if it does, it will be an assumption by a class in the community of power on a larger scale than has been seen in any modern country.

PRESIDENT Loubet's hearty welcome in Rome and his fraternizing with the young king of Italy is provocative of much feeling at the Vatican, but not as much as may be imagined. Pius X. has his own *rapprochement* to make with the Italian kingdom later, and

*Italy's Progress* President Loubet's course has played into his hands. Still loyal to the Triple Alliance, Italy has put behind her that enmity toward France which was so unnatural and futile, besides being wasteful. She is drawing nearer to her old friend England. She is far more influential in European affairs today than she was a decade ago. She has a monarch who rules with his people's interests in mind.

RUSSIA'S financial situation has forced her already to two issues of paper money. The report that Viceroy Alexieff has asked to be relieved of his post in the far East is taken as proof positive that he has felt that with the coming of General Kuropatkin and Vice-Admiral

Skrydloff, an old enemy of his, his days of power are over and that he might as well retire. Responsibility for the war rests on him more than any other man, and he is out of favor with the czar. He underestimated Japan's resoluteness and self-respect, and made no adequate preparations for the contest he provoked. We have read the entire correspondence between Russia and Japan which led up to the declaration of war, and it is gratifying to note how forbearing and courteous the Japanese diplomats were, how petty and evasive were the Russian excuses for postponing definite answers to Japan's requests and how futile in altering Russian policy the concessions which Japan made in order to preserve peace were. Russians admit now that the Japanese destroyed the battleship on which Admiral Makaroff went to his fate.

### Is Worship Worth While

The Social Settler in the *Boston Transcript* agrees with Edward Bok in the *Outlook*, insisting that "it must be admitted that the average church service offers the young man very little in the way of genuine, intellectual, aesthetic or spiritual pabulum." The value of the church service is estimated by both of these writers as measured wholly by the sermon and the preacher. He must have a spiritual message for modern men if he would catch and hold them, and the minister with the message which can catch and hold is the rare exception.

There is yet another question. Are there being cultivated in the majority of the young men of today those higher elements of manhood which a spiritual message is calculated to catch and hold? Are educated men to whom the public address is the only or the main attraction of the church service likely to keep up the habit of attending it?

One of the easiest inferences of an age crowded, like our own, with resources, brimming with vitality, absorbed in action, is that worship, the cultivation of the spiritual life, is a waste, an intrusion, an obsolescence. This is not a wholly irreligious attitude. It capitalizes on the consciousness that it is not all of religion to pray, and that it is no part of religion to pray perfunctorily. And yet it is one of the most subtle and serious of skepticisms.

The severest test which the devotional life has to meet today is one which in a sense has been created by Christianity herself, that is, "Is it worth while?" This question is being asked by not a few who wish to make the most of themselves. Life is very brief, duty is very pressing, opportunity is urgent—is it worth while to go to church and prayer meeting, and to keep up family and private devotions? Do the returns justify the expenditure? Are those who "practice the presence of God" enough happier and better for it, as contrasted with those who do not, to demonstrate the value of devotion as a factor in human life?

This test can be met only by drawing the distinction between the real and the formal in devotion, realizing the possibilities of genuine devotion and getting at the inevitable results of the neglect of

the spiritual faculty in the individual and in society.

The day of doom has dawned for the merely formal and heartless in devotion. Very slowly has the notion died that there is merit in act apart from motive, but from the ashes of this expiring superstition has sprung for some fortunate ones a new sense of the power and joy of a healthful, sincere, simple-hearted, religious devotion. The person who has once caught, for however brief an instant, the thrill of individual communion with God or has felt the uplift as of unseen wings that bears a truly worshipful congregation into the freedom of the eternal, can never lose the conviction that in this experience he has found the native and inexhaustible meadow land of the soul. He may reach this altitude but seldom, but he knows that it is there and that prayer and praise are no puerile and passionless formalities, but real as life and love.

It is in its consequences—not immediate, but late and sad—that this skepticism as to the worth of devotional culture shows itself most seriously. When one wakes to the fact that he has lost the capacity for worship out of his life, as Darwin waked to his poetical and musical atrophy, then he realizes what it means to starve the spiritual instinct until it is exhausted almost to extinction. The individual (or the generation) who becomes so absorbed in the lesser interests of life as to leave his higher nature uncared for and uncultured is simply "digging the grave of his higher possibilities." The normal creed of true living has in it an article reading: I believe in the inestimable value of individual and common worship as essential to human happiness and wellbeing. A skepticism that touches that conviction touches the very heart of faith.

### Christian Unity in Canada

It is profoundly significant that the movement for organic unity between Presbyterians, Methodists and Congregationalists in Canada has entered on its second stage with a unanimity of opinion and action that is surprising. Conservative Presbyterians like Principal Caven heartily indorse the plan. At a conference held in Toronto, April 21, the delegates appointed at a former meeting met again, thoroughly discussed the matter, heard from laymen and practical administrators, won the support of theologians and teachers in the divinity schools; and then passed unanimously the following resolution:

While recognizing the limitations of our authority as to any action that would commit our respective churches in regard to a proposal that is yet in the initial stage, we feel free, nevertheless, to say that we are of one mind, that organic union is both desirable and practicable, and we commend the whole subject to the sympathetic and favorable consideration of the chief assemblies of the churches for such further action as they may deem wise and expedient.

Of course prior unification of the companies within the regiments has made this step easier both in Canada and in Australia, where a similar plan of union is working out. When all kinds of Presbyterians and all varieties of Methodists get together as they have in Canada, and

Australia, there is a visible, concrete example of what can be accomplished by unity of spirit where formerly strife existed. Then follows a most natural step. "If the companies can get together, why not the regiments?" it is said. Essential doctrinal unity already existing! Why not avoid further waste, and formally recognize our essential oneness of faith? These are the governing motives of those who lead in this movement.

Facing the marvelous growth and increase in population and wealth of the far Western portion of Canada and the clamant call for churches there, the non-episcopal Christians of the older and more civilized eastern section say, "Let us combine." The non-congregational brethren admit that congregational rights must and will be conserved under the new compact; and Congregationalists are beginning to admit that for effective propaganda and administrative work there must be what is essentially presbyterial oversight. Thus the crux of polity is faced and met. As for doctrine: Principal Caven, as conservative a man as Canadian Presbyterianism has, says that the time has come when it is possible to find outside the Calvinistic and Arminian systems a doctrinal basis sufficient and common to all Christian believers.

### Race Discrimination against the Chinese

Our treaty with China governing immigration expires the year ends. It is apparent that both the Executive and Legislative Departments of our Government are bent on perpetuating present conditions whatever China's attitude may be. Some propositions already advanced and having a semiofficial authority represent nothing but craven compliance with race hatred and class demagoguery, and if made law would be disreputable. We are entirely justified in making restrictions which will exclude either immoral or low-standard-of-living laborers, but even so the restrictive legislation should be drawn in general terms and apply to all races, white or yellow. But as our laws now are, or as they will be if present influences at Washington prevail, we shall continue to subject Chinese merchants, professors, *litterateurs* and men of refinement to such indignities on entering this country that they will avoid us if they possibly can and despise the country that so orders its legislation.

It ought not to be beyond the skill of man to frame legislation and immigration regulations which would make it easy for men of character and attainments, seeking knowledge and eager either to enlarge American trade in China or to acquire our ideals of civilization by residence here, to enter our ports and take up their abode with us without being insulted and humiliated. Such is not the case now, however, and despite all that our Department of State has done to make China friendly to us during the past few years the grievance rankles in China's mind, and our trade interests and national good name are suffering accordingly.

Fortunately for China she has as her representative in Washington now, a

man educated in this country, conversant with the best American ideals and a believer in our good intentions and desire to do right. He thus will be able to serve both China and us, as the matter comes up for public discussion or for adjustment by Congress or by diplomacy. Rumor has it that he already has given proof of knowing how to present his country's case in a way that commands respect for his intellectual powers and his racial self-respect.

### A Mother's Faith

Christ's rules for the government of his life were not the rules of an obstinate man or a tyrant. He had limited his activity to the House of Israel, with wise prevision of the needs of the time and knowledge of the bounds of human energy. He held himself back that the fruits of his life-work might ultimately be spread among all people. On the one hand he must recognize and fulfill the ordained particularism of God's witnessing people. On the other, as the Redeemer of the world from sin, his life must show, what his death confirmed, an interest, like that of the greatest of the prophets, in a world-wide brotherhood.

We take a special interest, therefore, in the few occasions when the Saviour of the world came in contact with others besides the Jews. To a poor and sinning woman of Samaria he spoke of high spiritual mysteries. At a soldier's faith he marveled and declared that it was greater than any he had known in Israel. With the soul of this poor Canaanitish mother he wrestles as the angel wrestled with Jacob by the brook, until her faith grows mighty in persistence and she goes away with the blessing which her heart desired. Hers is the highest praise the Master gave to men: "O woman, great is thy faith: be it done unto thee even as thou wilt."

It was the personal acquaintance with Christ which changed her. She climbed up from that studied compliment: "O Lord, thou son of David;" to the glory of the faith that was allowed to choose its own reward. We are not to think that there had been no preparation—no storing up of knowledge and the fruits of a good life. Yet she is an instance of that sudden flowering of character which so often occurred, and still occurs, in acquaintance with Jesus. So Matthew, the publican, became Christ's follower at his call, and Zaccheus, the extortioner, loosened his grip upon his wealth for restitution.

To bring about this blossoming of faith Jesus used wind and storm, not sunshine and smooth words of commendation. He led her so near to the gulf of an absolute refusal, that nothing saved her but her clinging to the Christ, of whom she had a glimpse in eyes and tones. She knew in her soul that he could not let her fall. She allied the pity of Christ to her own need and by his own strength she overcame. He might say what he would of her—put her in what outcast place he pleased—but he could not deny himself.

Such is the spirit of all persistent and successful faith, and such must be the method of that prayer of intercession to which Christ calls us. It was not for

herself the woman asked this gift, but for another, dearer than herself. She appealed by love as well as faith. Now in our intercessions we may be sure that God loves those for whom we pray. We are not introducing men to God, we are appealing by our love to God's own greater love for them. He may delay, or even apparently refuse, but we may be sure that—up to the limits of his own regard for the freedom of the will which he himself has made—he approves, and at last will surely grant our prayer.

Our Handbook Topic for the Midweek Prayer Meeting, May 1-7. Matt. 15: 21-28; Heb. 11: 1-6, 32-40.

### In Brief

"We need courses of sermons on the Ten Commandments," says Rev. Dr. William A. Bartlett of the First Church, Chicago. Amen!

The type of conservative which is admirable is the type represented by Lincoln, whom Dr. Storrs described as "always intelligent, not blind, liberal and persuasive, and never imperious."

There will be regret at the report—even though it prove to be only a report—that the American Volunteers, with Ballington Booth and his gracious wife at its head, is on the verge of bankruptcy.

It was inevitable that Dr. S. D. McConnell's recent book, bearing the far from felicitous or reverent title—Christ—should come in for denunciation by loyal Protestant Episcopalian journals and clergy, and the first gun has been fired by the *Church Standard*.

Dr. James Stalker chose The Ethical Teachings of Jesus for the theme of his lectures at the Baptist Theological Seminary, Louisville. This is a happy omen, inasmuch as by Dr. Stalker's admission the church is on the brink of a fresh development of ethical teaching, in order to save its life.

Is choosing delegates to the National Council by lot the way to get the best sort of representation? It is an easy way out of what it must be admitted is a matter requiring delicate handling, especially when delegates' expenses are to be paid by the elective body; but is it the best way to bring together a representative body?

It is rumored that when the "paid agent" of Christian Science served notice on Houghton & Mifflin that they should discharge Mr. Bliss Perry, the editor, because he refuses to let said paid agent reply to Dr. Churchman's article in the *April Atlantic*, they said, "Nay." Where knowledge is Bliss (Perry), it is folly to discharge.

A document in French recently was placed at each United States senator's desk. Senator Tillman said that there were not seven men in the Senate who would know the Lord's Prayer if they saw it in French. Senator Hoar, who heard this entirely safe guess, added: "Perhaps so, perhaps so, but that would not be because they can't read French."

Herbert Spencer's slurring estimate of Homer, in his autobiography, will be put alongside of the classic statement of Darwin as to his waning appreciation for poetry, art and music as he grew older, to point a moral by the believer in the humanities and religion, and as proof of the baneful effect on a devotee of science who knows that and nothing else.

Secretary Cooper of the A. M. A., President Hyde of Bowdoin College, Professor Mitchell of Hartford Theological Seminary represented Congregationalists among the many invited guests who journeyed South last

week as guest of Mr. Robert C. Ogden, to the conference at Birmingham, Ala. Thither bound also is our own editor in chief, who will report this memorable gathering.

Just how much of what has hitherto been known as Christianity the new editor in chief of the *New York Evening Post*, Rollo Ogden, retains after his revolt from Presbyterian Calvinism and his elevation to the tripod we do not know, but he is a mighty good theist and a hard hitter at dogmatic scientific obscurantism, as his editorial on Science and Sophistry in the issue of the 16th shows.

The proposed legislation for which Congressman Baker of Brooklyn, N. Y., stands sponsor providing for payment by the Government of all expenses incurred by the Chief Magistrate, while touring about the country as a public servant and on national errands, is a measure which deserves adoption by Congress. No man charged with responsibility for executing laws should be under the slightest obligation to any man or any corporation.

So small a part, relatively speaking, of the amount of money bequeathed to educational institutions today goes to theological seminaries, that when a good generous bequest comes along it deserves to be made prominent. Rev. Charles Stroud has left \$300,000 to the Lutheran Divinity School at Springfield, Ill. President Harper and a committee of professors of the Divinity School of the University of Chicago have set themselves the task of raising \$100,000 for it within one hundred days.

The *Boston Herald* having offered as a premium a copy of the Bible (the Douay or Roman Catholic version), for about \$2.50 in addition to the regular subscription price for eighteen months, the *Sacred Heart Review* offers to send free the same Bible for two annual subscriptions at \$2.00 each or to sell a copy for \$1.72 cash. The *Review* makes an honorable offer and does not ask the indorsement of clergymen for it. At any rate the prospective increase in the circulation of the Bible is a cause for satisfaction.

The trials of Nonconformists in England who refuse to be taxed to support sectarian education are illustrated by the recent experience of an upright farmer of Exeter, a member of the Congregational church. He was sent to prison for two weeks, put to picking oakum, had prison fare, was allowed to see only one visitor each week through iron bars, and had a weekly visit from the prison chaplain, who exhorted him to repent and pay the rate. On his release he was met at the prison gate by a crowd of several thousand persons, escorted in a carriage to a lecture hall and entertained at a public breakfast.

The friends of temperance in Hawaii are having a difficult time to prevent the slow but steady extinction of the native race by his imitation of the vices of the white man. At the last meeting of the Anti-Saloon League in Honolulu, the president made serious charges of apathy or hostility against the public officials of the islands. Dr. Doremus Scudder, speaking at the same meeting, extolled the local option idea; frankly recognized the social appeal of the saloon, which must be conserved in all rational attempts to rival it, and told of his surprise in finding saloons in the outlying sections of the islands which could not exist were the Christian landowners and well-to-do proprietors hostile to the liquor-drinking habit.

It will be time enough for the Bible Society to take into consideration the publication of the Revised Version when some one denomination of importance adopts it as its standard Bible, or makes its use optional.—*The Christian Advocate*.

The use of the Revised Version is optional in the Congregational denomination. In all its Sunday school publications the preference

is given to the American Revised Version by printing it in larger type than that of the King James version. Almost all the Sunday school quarterlies of all denominations, indeed pretty much every Protestant institution which prints the English Bible, furnish the Revised Version—except the Bible Society.

On their way to Jerusalem the 820 Sunday school pilgrims, who sailed from New York March 8, held a Sunday morning service on Mars Hill, Athens, where Dr. John Potts of Toronto preached on Paul's theme of the Resurrection. At Constantinople the sultan ordered the royal treasury to remain open during the stay of the party and also opened the grand palace built by the deposed Sultan Abdul Aziz. The Robert College students, 300 strong, saluted them with the Stars and Stripes and a meeting was held at which Dr. Washburn and President Gates extended greetings and Dr. Jessup and others responded. The pilgrims are loud in their praises of Consul-General Dickinson, who extended every courtesy.

Six months ago Rev. C. Silvester Horne left a flourishing, rich Congregational church in a London suburb to go down to Whitefield's old tabernacle in London and see whether a Congregationalist could duplicate among the masses the success the Wesleyans have had in churches of the mission-hall type. He has conquered. The church will not accommodate the throngs who come to hear him. The building is a center of social relaxation and profit, as well as of spiritual uplift. A recent visitor says that "the combination of fine Oxford culture with the evangelistic fervor of the Salvation Army captain" is the secret of the success won. In view of it and of the fact Mr. Campbell continues to draw crowds to City Temple so that on some Sunday evenings a thousand persons are turned away, it would seem as if the gospel as thus dispensed was growing in popularity with London's populace.

The topic for the prayer meeting April 10-16, Our Proposed Union with Other Denominations, brought forth only approval of the general idea, so far as we have learned. Several churches voted themselves in favor of the proposals. Some new light was disseminated on the subject. A correspondent writes that in one meeting a deacon, an educated business man, declared that he had not heard of the matter. And the correspondent makes this an appropriate text for a little sermon to the effect that it cannot be expected that the churches will be built up on solid grounds whose leaders do not take *The Congregationalist*. We have just added as a new subscriber a Boston Congregational lady who went last winter to visit a friend in a town some hundreds of miles away and, finding *The Congregationalist* there, became so interested in reading it that on returning to our neighborhood she feels that she must have our weekly visits.

## Points Worth Noting in Church News

Yale listens to specialists. (Page 607.)

Elements of success in a dual pastorate. (Page 605.)

A summer school of theology on the Pacific Coast (Northern California, page 621).

Appreciations of Lyman Abbott in Northern California and Campbell Morgan in Southern California (pages 621, 617).

Unusual revival interest at many points. (Evangelism in Nebraska; Spiritual Activity and Easter Ingatherings, pages 621, 617.)

Gift of \$150,000 by a Baptist layman for a People's Palace, to be operated by a Congregational church. (See Both Sides the Brooklyn Bridge, page 620.)

## From Day to Day

BY ALLEN CROSTERFIELD

What an inspiration it is to meet a septuagenarian minister in whom the fires of professional enthusiasm still burn and whose joy in parochial work is as keen as when he put on the harness a half century ago. I fell in with such a one the other day. His church is quite an average one. Seldom are its affairs mentioned in the denominational press. But the man at the helm says he would not exchange it for any conspicuous city church. "For," says he, "I have an inkling of the discouragements which city ministers face. I know how they are hampered, and I do not envy them a bit." So he had pegged away faithfully year after year and few men in or out of the ministry at threescore and ten are as happy as he.

"I had three ambitions as a young man," he went on to say. "One was to raise up a worthy family. Today I have one son in Y. M. C. A. work in Japan and a daughter, a missionary in Mexico, and my other children have grown up in the ways of righteousness. My second desire was to train a church so that it would approximate my ideal of what a Christian church should be, and for the last fifteen years I have had the joy of shaping the plastic life of a small but responsive congregation. My third great yearning was to develop in my church two or three strong Christian leaders, and today I can point to certain men who I believe are coming up to be towers of strength in the community and in the denomination. And as for myself never did the gospel mean so much to me."

His glowing face corroborated every sentence. Later in the day I went to a ministerial club and heard a lot of pessimistic talk about the young men who are leaving the ministry for business and the unwillingness of ministers to have their sons follow in their steps. But my thought kept harking back to my morning caller and I was comforted.

The disregard by some churches of courtesies which should be extended a ministerial supply seems to me little short of woeful. I hear even prominent doctors of divinity and theological seminary presidents who go about among the churches complaining of the cold bath which they get every now and then. No one is at hand to greet them before the service; they have to make their way by instinct to the pastor's room, and they count it good fortune if some one comes before the last bell stops ringing to coach them with regard to the order of services. In my own humble and restricted career as a supply I have noted this of course unintentional absence of some person to give the fitting welcome and directions to the stranger. It does seem as if among all the members of the diaconate, or the standing committee, or the Christian Endeavor Society, or the Men's League, or the Band of Hope, some one might be appointed or would constitute himself a committee of one to watch for the visiting minister, to extend a cordial hand and to supply him with desired information.

By no means all churches are open to criticism in this particular. I recall more than one quiet, efficient business man who amply fulfilled this ideal of host, and I shall always have a warm corner in my heart for the layman who after the service supplied my own lack of an umbrella by going to his own house for one and then escorting me to my stopping-place, while a woman to whom I was a stranger, down on the south shore, went so far once after the service as to tell me I need not stay to Sunday school, that I should find a soft couch in her library and on the table a copy of the current *Congregationalist* for my delectation. This rôle of host is a simple one to play in church life, but at present it is a profession that is not overcrowded.

Speaking of happy veterans reminds me of Dr. J. K. McLean, president of Pacific Theo-

logical Seminary, whose seventieth birthday party is described on another page of this issue. I do not believe there has been on the Pacific coast since Congregationalism took root there an assembly at the Palace Hotel in San Francisco whose chief guest deserved or received more spontaneous honor. The playful element in this strong, dignified man is worth noting. I heard him tell two hundred ministers at Seattle last May how to win the

children of their parishes. Sage counsel it was, lit up by apt illustration. "When some ministers," he remarked, "try to get in touch with children, it is like a church steeple fraternizing with a hitching-post. They can't come down to the child's level. But do you want to know how to gain the trust of a little boy or a little girl? When you meet them on the street or see them at the window, just do this," and then the doctor waved his hand as a fond

young father does when he says good-by to his baby in the morning. And I really believe that this learned divine himself, full of years and honors, still does this very thing when he meets the children on the streets of Oakland. What a come-down for a dignified theologian! But then, one of the names which he is known by up and down the Coast is that of "the children's pastor," and I would rather have that distinction myself than any amount of dignity.

## In and Around Boston

### Newton Center's Church Home Assured

First Church of Newton and Rev. E. M. Noyes are to be congratulated on the generous offering of over \$4,500 received April 17, which completes the amount required to finish its new house of worship, \$107,500. The building will be ready July 1.

### Clarendon Street Baptist Church

The strong personality of Rev. Dr. A. J. Gordon so impressed itself on this vigorous church to which he ministered for the greater part of his public life that it has since his death been difficult for its members to adjust themselves to any other ministry. It has now been for some time without a pastor, its attendance has fallen off and some of its influential members have removed elsewhere. A feeling of discouragement is natural under such conditions. The church is, however, reviving under the preaching of Rev. Dr. George F. Pentecost, who has been engaged to supply the pulpit for six months. Dr. Pentecost's experience at home and abroad, as a pastor, evangelist, and laborer in many foreign mission fields, and a minister in several denominations, is likely to attract many new worshippers, and to give to them a broad outlook and a tolerant spirit, so far as denominational lines are concerned. It will be a blessing to Boston to have this church rise once more into leadership among Christian forces, with a revival of the evangelistic spirit which made it so potent under Dr. Gordon's ministry.

### A New Pastor in Medford

Rev. John Wild's twelve-year pastorate over Second Church, Hanover, has been characterized by faithful work, both intensive and extensive. He leaves a record for executive ability and earnest preaching in his own church and mission field, Oakland Hall, in another part of the town, which he developed. He has also held himself in readiness to respond to calls for aid from neighboring pastors and churches. Born in England, educated in a technical school in London and in Victoria University, Manchester, for twenty years a teacher in science schools of his native town of Rochdale, after a theological course at Lancashire Independent College he devoted himself for two years to the ministry as assistant pastor at Farnworth Congregational Church, thence coming to his present pastorate. For six years he has been scribe and treasurer of Pilgrim Conference, and is now moderator. In his own town he has taken firm stands on questions which have affected civic welfare, and his generous service is appreciated throughout association and conference. He succeeds Rev. Isaac Pierson as pastor of Union Church, South Medford.

### Critical Problems in Congregational Churches

Rev. J. G. Taylor of Arlington Heights, in speaking on this topic at the Minister's Meeting last Monday, regretfully pointed out what seemed to him some of our denominational weaknesses.

He recognized that the old time prayer meeting is unfitted to meet the demands of the church of today. In view of the fact that in many places the second service seems to have lost its hold on the community, he recommended that in such places the formal evening

service be discontinued. He deplored the unorganized condition of our brotherhood, due to excessive emphasis on the independence of the local church and too little emphasis on its fellowship with other churches. Our seven benevolent societies, while agencies through which we work, he does not consider an organic part of the denomination. Christian Endeavor also was referred to as among agencies which have tended to denominational disorganization. He pleaded for the care and strengthening of our own churches for the sake of our own land, and suggested that rich men be persuaded to build and endow churches and develop our denominational efficiency.

The speaker deprecated the examining of members and ministers when transferred from one church or pastorate to another in our denomination. Also, the insecurity of tenure in the pastorate, especially the clause in the contract between church and minister permitting the termination of the pastorate by three months' notice on the part of either. He also thinks that the council in our denomination has largely lost its power.

The address aroused general interest and provoked some dissent. So many of the brethren wished to say so many things that it was voted to ask the executive committee to devote a special session as soon as practicable to a discussion of the views set forth, when it is proposed to consider whether these things are so; if so, why so; and what is to be done about it.

### From Boston to Elgin, Ill.

Sunday at the Jamaica Plain Church was Dr. C. L. Morgan's last as its pastor. Large congregations listened appreciatively to his farewell words and eleven persons, mainly from the Sunday school, were received into the church. Dr. Morgan will begin work in his new field at Elgin, Ill., next Sunday.

### The Congregational Club

Christian unity was first exemplified and then discussed at the meeting of the Congregational Club last Monday evening. Official representatives of other denominational clubs fraternized at the guest table and the discussion ranged about the question, How Near Together Are the Working Principles of the Evangelical Denominations? Rev. C. F. Carter speaking for Congregationalists declared that the principle was practically identical. Rev. D. D. Addison for the Episcopalians said he believed we ought to work for pulpit exchanges and that he was ready for such a step. Rev. E. D. Burr for the Baptists dwelt upon the all-sufficiency of the Christ-life and Rev. C. A. Crane for the Methodists pointed out how other denominations had come to embrace Methodist doctrines.

The report of the outlook committee, rendered by Rev. C. L. Morgan, D. D., was in the nature of a farewell word. He urged that Boston Congregationalists stand faithful to the work at their own doors, loyal to the fundamentals of the gospels and imbued with the evangelistic spirit. While he would like to see Park Street Church handsomely endowed, he believed that greater general good would result from selling the edifice and dividing annually the interest on the sum real-

ized between fifteen or twenty of the best located churches that need help.

### The Y. M. C. A. Forging Forward

There is one religious institution in Boston of which not only every Christian, but every patriotic citizen should feel proud. It is the Young Men's Christian Association. Few who pass the building on Boylston Street realize how its work has strengthened and ramified during the last half dozen years, fully keeping pace with the vigorous expansion of the movement the country, and the world over. This is as it ought to be, for the Boston association is the oldest in the country and has usually kept in the van during the half century of its existence.

Merely a glance over the 150 pages of its annual report, just issued, reveals the many-sided nature of its present activities. The full-page illustrations picture various groups of its earnest, intelligent members as they are found from time to time—now in athletic suits ready for basket ball or other work in the gymnasium, again in the chemical laboratory or in the clay modeling class, still again thumbing their banjos, now and then dining together and as often giving heed to Biblical instruction or holding gatherings for prayer and testimony. The text of this report is no less attractive than the pictures, each department contributing a page or two, while the total impression is one of the progress and results along every line.

Since 1896 the operating expenses of the work have grown from \$35,936 to \$73,682. Last year 7,229 men and boys were connected with the association, 2,129 were enrolled in the evening institute and 2,070 in the gymnasias. The college work has fruited into the Tech House in Roxbury, the forerunner of student associations connected with the Boston University and with Tufts medical schools. The Boston & Maine Railroad department, so highly valued by President Tuttle, closes its year with 722 members, and their building on Merrimac Street, with its attractive dormitory, bowling alley, bath rooms, lunch counter, provide just the wholesome social center which railroad men need.

Crowded conditions at the main building and inviting opportunities elsewhere in the city call for a speedy and substantial enlargement of the plant, and the recent bequest by Arioeh Wentworth of \$100,000 gives momentum to the convincing appeal for a new building and for endowment funds amounting to \$3,000,000. This large sum is subdivided into eighteen specific objects, such as college association buildings, other city branches, buildings for colored young men and for the army and navy, railroad and industrial departments and for a summer home, and buildings for working boys. The association is conservatively managed, prominent Congregationalists like A. S. Johnson, J. P. Bates, A. S. Covell, W. E. Murdock and S. B. Carter being active in the directorate. Every forward step will be carefully planned and executed, and citizens generally should support heartily this undertaking to do a needed and valuable work for the multitudes of young men in Boston. The association will welcome bequests by will; and is prepared to receive gifts on the annuity plan.

A Calm, Cogent  
Statement From a High  
Authority

## Trade Unions and Public Order

By John Mitchell, President of the United Mine Workers of America

Labor's Reasonable De-  
mands and Its Disclaimer of  
Certain Popular Allegations



[There are older leaders among the trades-unionists of this country than Mr. Mitchell. He was born in 1869. There are men who hold higher official positions in labor circles. He is president of the United Mine Workers of America, a vice-president of the American Federation of Labor and a member of the executive committee of the industrial department of the National Civic Federation. But there is no labor leader in this country who has as large a stock of credit with the American public. His management of the anthracite mine workers in the contests of 1900 and 1902, his relatively conservative, sober utterances in his recent book on Organized Labor and in many magazine articles similar to the one here published, all have revealed him as a level-headed leader amenable to facts and disposed to guide his policy in accordance with conditions and not solely by theory.—EDITORS.]

The attitude of trade unionists toward the law should be and is that of all good citizens. The working men should and do realize that they form an integral part of the state and nation; but the general attitude of trade unions toward the state has been misunderstood in consequence of the attitude of a few unions toward the militia. The common conception of the views of trade unionists in the matter of the maintenance of public order has arisen from the fact that during an industrial conflict a hundred thousand men may display exceptional self-restraint and the press of the country be dumb—a single man may wield a club or heave a brick, and the wires be hot with telegrams to all parts of the world.

### NOT OPPOSED TO STATE MILITIA

It has been popularly claimed that the trade unionists, as such, are opposed to the military system of various states. This, however, is a grave exaggeration. A few labor organizations have rules refusing membership to persons who join the state militia, but the vast majority of trade unions take no action whatever in regard to this matter. Unions could not, if they would, destroy the military organizations of the several states, and they should not if they could. The unionists who do oppose the militia fail to recognize that they, as unionists, are a part of the state, interested in the maintenance of the institutions of the state, and vested with the right of determining, in part, the policy of the state. The trade union movement of this country can make progress only by identifying itself with the state, by obeying its just laws, and by upholding the military as well as the civil arm of the Government.

The case against trade-unionism may be said to consist of charges against individual persons or organizations, and of more sweeping charges against organizations in general. Every one would resent the charge that the American is a drunken,

lying, thieving, cheating, murderous criminal, although individual Americans have been convicted of these various offenses. It is not considered unfair, however, to bring a series of charges against trade unions or against trade-unionism because individual unionists have shown that they share the failings and frailties of human kind. The prevalence of strikes, as of all dramatic occurrences, is exaggerated, and the amount of violence in strikes is, likewise, oftentimes overdrawn. Organized labor does not stand for physical force, "for the law of the Huns and Vandals." In the matter of violence in strikes, however, unions have repeatedly been adjudged guilty by persons who have not taken the trouble to investigate the facts, the general theory appearing to be, "sentence first, trial afterwards."

### EMPLOYERS TO BE HELD EQUALLY TO ACCOUNT

There is very much more said and written about the proper conduct of a strike, from the moral viewpoint, and the proper behavior of men on strike than appears concerning the correct handling of a lockout—from the same viewpoint—or the proper behavior of employers during an industrial disturbance. The responsibilities of labor leaders are treated as fully as are the rights of employers and of nonunion men. The discussions all center about what unionists must do and refrain from doing, what rules they must obey, just what points of etiquette and procedure they must observe. We hear many statements as to how the men must and must not strike, and how, what, and when they should boycott; but nothing is said of the duties or responsibilities of employers to men locked out, the use of the blacklist and the injunction, the arming of private police, the orders to "shoot to kill" on the wholesale, the eviction of helpless tenants, etc. I do not desire to thrust advice or criticism upon employers, however, and I shall therefore limit my remarks to a statement of how the men and officers of a union should conduct themselves during an industrial conflict.

### WHAT STRIKES REALLY ARE

It is frequently stated that trade unions desire strikes because, it is alleged, they are organized for that purpose. This is not true. The trade union is organized for the purpose of securing better conditions of life and labor for its members and when necessary, a strike is resorted to as a means to that end. A strike, however, does not necessarily involve animosity, hatred, dissension, recrimination, or any form of bitterness. It merely represents a difference between what the buyer of labor is willing to offer and the seller of labor is willing to accept. Until the buyer and the seller of an ordinary commodity are agreed as to price and conditions, no sale can be effected; until the wages and conditions of work are agreed

upon and acceded to by both employer and workman, the industry must stop.

While the right to strike has now been conceded, the courts have, in many cases, declared illegal various actions necessary to the successful conduct of a strike. It is perfectly just that all forms of violence be visited with condign and summary punishment, but it is unjust that, as frequently happens, peaceful picketing should be castigated. It is essential to working men on strike that the right to picket be maintained; but picketing itself depends upon abstaining from violence. By picketing is meant nothing more nor less than the stationing of a few men before or in the vicinity of the establishment struck against in order to inform prospective employees or patrons that a strike is in progress and to convince or persuade them not to accept employment or not to purchase articles in the particular establishment. The best picket is the man who is not violent and who does not threaten, but who relies entirely upon the power of persuasion and appeals to the manhood of the strike-breaker. A man with a club in his hand or a pistol in his pocket has not the time or patience to waste on argument and by refraining from violence or threats of violence the unions secure the services of a much more efficient class of pickets. There are men, it is true, who can be intimidated but not persuaded; it is better, however, to suffer the injury that these men can inflict than to do harm to them.

### VIOLENCE ALWAYS INEXCUSABLE

Under no circumstances should a strike be allowed to degenerate into violence. There are times, when a great issue is at stake and the struggle seems about to be lost, when the use of brute force appears for a moment to be desirable; this, however, is a short-sighted policy and brings with it its own punishment. It is better to trust to the hope of snatching victory from defeat than to put the union and the strikers irretrievably in the wrong by resorting to force. A single act of violence—while it may deter a strike-breaker or a score of them—inflicts much greater and more irreparable damage upon the party giving than upon the party receiving the blow. Violence invariably alienates the sympathy of the public. No matter how just the demands of the men, no matter how uncompromising the attitude of the employer, the commission of acts of violence invariably puts the strikers in the wrong. The public closes its eyes to the merits of a controversy when one party or the other has actively stimulated or has condoned acts of violence. The use of force is properly considered a sign of weakness, and even if for no other reason, the leader who desires to carry a strike to a successful conclusion must, as a matter of policy, endeavor to prevent the commission of such acts.

It should not be permitted to plead in defense of lawbreakers that a strike is war. Just as in actual war the combat-

ants, under penalty of forfeiting the sympathy of all other nations, are compelled to govern themselves by the principles of international law prescribing the rights of combatants and of non-combatants, so the two parties engaged in strike must bide scrupulously by the provisions of the law. A strike or a lockout is coercion, but it is lawful, whereas a resort to physical force is both immoral and unlawful.

#### FORCE OF NO ADVANTAGE

It is sometimes claimed that no strike can be won without the use of physical force. I do not believe this to be true; but if it is, it were better that the strike be lost than that it succeed through violence and the commission of outrages. The struggle of labor is not for a day or a month or a year, and the cause of unionism is not lost through any single strike or through any number of strikes. If it were true that all strikes would fail if physical force could not be resorted to, it would be better to demonstrate that fact and to seek remedy in other directions than to permit strikes to degenerate into conflicts between armed men. If it be shown that strikes cannot be won without violence, then it will be necessary to secure reforms for working men exclusively through political action.

As a matter of fact, the conduct of strikes without violence is as advantageous and successful as the use of violence is futile and immoral. Working men gain by their abstention from violence as they gain by every acknowledgment of the rights of employers and the public. In the long run violence acts as a boomerang and defeats its own purpose. No group of working men can resist the force of the state militia or of the regular army of the United States; and if it should come to an armed conflict the Federal Government would—with the approval of the community—raise, if necessary, as many hundreds of thousands of troops to maintain peace as were used against the seceding states in the War of the Rebellion. The whole force of public opinion and the undivided sentiment of the wage-earners of the country would be united upon the suppression of acts of violence and of insurrection against the constituted authorities.

#### HOPE FOR THE FUTURE

Employers are perfectly justified in condemning, as harshly as they desire, the acts of any unionist or unionists who are guilty of violence. We welcome the most sweeping denunciation of such acts and the widest publicity that may be given them by the press. In this, employers and the newspapers are simply supplementing the efforts of the trade unions themselves, who are endeavoring to stamp out all incentive to acts of violence. What the trade unionist, however, does object to is the use which is made of the occurrence of such acts to discredit persons and parties who are in no wise responsible. The union should not be held accountable for the deeds done without its consent, sanction or approbation, and even in direct contravention of direct and specific orders to maintain peace. A union is no more responsible for the violence of individuals than is a corporation

for the unwarranted actions of its several stockholders, and the theory and justifiable practices of trade-unionism should not be assailed on account of violence or other illegal acts committed in its name.

With the advance in age and the growth in strength of the trade unions, the amount of violence accompanying strikes—small as it now really is—will be less-

ened, and strikes will be in practice what they are in theory—simply and solely a peaceful abstention of men from work. Trade unions will come to be regarded as upholding the purposes for which they are formed; namely, to raise wages, better the conditions of life and labor, and elevate the standard of living among the working men.

## The Political Trial at Harpoot

### A Brighter Outlook for Fair Play

BY REV. HERMAN N. BARNUM, D. D.

Last summer the American public heard a good deal about the arrest of a number of persons charged with conspiracy against the Turkish Government, among them being a professor of Euphrates College. These arrests began May 31, the trial commenced Aug. 10 and concluded a week ago today, Feb. 13, by the acquittal of Professor Tenekejian and twenty-seven others, and the condemnation of the fifteen other persons imprisoned on this charge. The Court had, I think, thirty-one sessions on this affair, and I was a regular attendant. It was the intention of the court, at the outset, to push the case through with little delay, but obstacles cropped up from time to time which made delay unavoidable. It soon became evident that a great mistake—I can say a *crime*—had been committed in the arrest and imprisonment of so many wholly innocent men, but according to Turkish law it was not possible to free those against whom there was no evidence until all had been proved either innocent or guilty.

The question arises, How could such a state of things exist? Why should so many men be imprisoned for an alleged offense against whom in all the trial not a particle of evidence was produced to create even a suspicion of guilt? The explanation is simple. The central government of this district is on the plain three miles from this city. The last of May the governor-general started on a tour of the district, leaving in his place a military officer who had had no experience of civil administration. At the same time the kaimakam, or governor of the city and surrounding villages, was removed to another post and his successor did not arrive for several weeks. Thus the region was practically left without a government.

This gave an opportunity to a clique, some of whom were opposed to the governor-general, some to our college, and others who had other private grudges, and they used the opportunity to the full extent. The starting point was the finding of four Martini rifles in the house of a poor mechanic. Instead of going quietly about an investigation these men at once said that they had discovered a great conspiracy against the government and they sent word of it to Constantinople as a proof that the governor was inefficient. The man who had the guns was terribly beaten, and under torture was made to declare that Professor Tenekejian and others with whom he had never exchanged a word, and who did not know him by sight even, were associated with him in a conspiracy, and that even I was a promoter of their scheme! At this time it was discovered that two men from the city of Kara Hissar who were engaged in smuggling Armenians to the seacoast on their way to America, had some connection with the guns, and a vigorous search was made for them. In their arrest two men were shot, but in what way is not quite clear. Of course this aggravated the affair, and in the eyes of the government and the community the case became serious.

If anything was made clear in the trial it was that there has been no conspiracy here, no revolutionary plot, such as exists in some other parts of the country. The clique who had this whole affair in charge used to meet in the gov-

ernment building at night, when the men who had been arrested were examined, urged to implicate others, beaten and made to sign papers, the contents of which they did not know.

The vali returned from his trip a paralytic and unable to attend to business. Before the kaimakam arrived the affair was altogether beyond his control, and to make matters still worse a judicial inspector, a corrupt man, who is supposed to see that justice is properly administered in this province and that of Diarbekir, came here and took a hand in the business. He reported at Constantinople that the conditions here were serious, probably to increase his prestige, and he also demanded that all these men should be put on trial. But for him probably only a few of them would have been kept in prison.

As I have watched the proceedings I am glad to bear my testimony to the fairness of the trial. The president of the court is an able and upright man, and the prosecuting attorney, who was sent from Constantinople on purpose to take charge of the case on the part of the government, is another excellent man. At the same time the new vali (governor-general) is the best we have had for many a year. He has given his cordial support to the court during the trial, and has told them not to mind the inspector, who was representing to Constantinople that the court was being bribed, and that a large number of dangerous characters were likely to be set at liberty, etc.

These three men are worthy of all praise. For ten years, at least, this district has not been so quiet and free from anxiety as it is now, and this is due to the energy of the vali and to the assurance that justice will be administered. Of course, the men who have had their way in oppressing the people do not like this administration, but at least ninety per cent. of the population are perfectly satisfied. There are several among the fifteen condemned who will probably be freed by the court of cassation at Constantinople, as the court here did not think it wise to go farther than they did in acquitting men. Probably three or four men are worthy of punishment, and they are from another part of the country.

There is great rejoicing in the community at the release of so many who have been in prison more than eight months. Professor Tenekejian has had a series of ovations during the past week. He is a man of high character and standing, and is the civil head of the Protestant community by appointment from the capital.

Harpoot, Turkey.

It is sensible always to let nature fight nature when she will, and not try by expensive and crude human efforts to accomplish remote ends that can be gained more quickly otherwise. The sanest way to fight the gypsy moth pest in Massachusetts is to employ an entomological expert who will discover and breed parasites that will prey on the ravaging pest. It has been a successful policy in California. Why not in New England?

## Has the Church Got through with the Prayer Meeting

BY REV. DWIGHT MALLORY PRATT, D. D.,  
CINCINNATI

This question was recently asked in a discriminating editorial in *The Congregationalist*, in connection with the statement of a certain clergyman that "the Church is the only institution which doesn't know how to let go of a thing when it has got through with it." I have not been able to shake myself loose from this statement. It contradicts my entire pastoral experience and runs counter to my deepest intuitions of spiritual realities. Prayer, personal or social, is not a temporary element in historic Christianity. Men and churches never outgrow their need of communing with God and with each other. He who, of all others, could have been rightfully independent of the forms and habits and social fellowships of prayer was the One who taught their importance and made them the secret of his own power. The Church has not erred, through all the passing centuries, in confiding in his promise that "where two or three are gathered together in my name, there am I in the midst of them."

No factor is so important to the Church's life as social fellowship in devotional service. This service always keeps pace in intellectual strength with the growing spiritual intelligence of the people. Religion is not sentimental, but deeply and perennially vital. Displacement of prayer, be it private or social, is not a sign of intellectual strength, but of intellectual conceit and religious decline. The Church has often been struck with the chill of prayerlessness. Under these conditions it never wrought miracles of grace.

The spirit of reverence and devotion is not the characteristic of the younger generation. Decline in social prayer, in the family and in the Church accounts for this loss. Decline of vitality in the prayer meeting is not the concomitant of masterfulness in the pulpit or of redemptive zeal in the pew. The church that cannot solve the problem of the midweek service without surrendering it betrays its incompetence and loss of vitality.

As I was writing these words a Presbyterian elder from New York city entered my study. "Tell me," I said, "about your prayer meeting." "Our attendance," he replied, "averages from three to four hundred. Men often stand in solid ranks along the walls. We received seventy-three at the Easter communion, seventy at the communion before, half of these on confession. Our church is growing rapidly. Often a dozen men beside the pastor speak and they are not the same dozen from week to week." An instance like this offsets the testimony of decline and decay. It interprets the cause of decay.

The need of the age is men and churches that are not affected by the worldly and skeptical spirit of the age. Mark Hopkins and Julius Seelye, profound thinkers though they were, gathered their college boys about them weekly for the social service of prayer and revivals of religion proved that the highest scholarship and noblest manhood were born in the atmosphere of devotion.

The Catholic Church is not a model of spiritual intelligence, but it illustrates the tremendous power of the permanent in religion. The other day a Protestant layman entered a magnificent cathedral in process of building. Its architecture was pure, thirteenth-century Gothic. "Why," said the visitor to the priest, "do you retain the old mediæval style of architecture now?" He replied: "We do not build parlor churches; but churches for sinners, for penitents, for absolution. The gospel has not changed, the plan of redemption has not changed, man has not changed, the church has not changed." The priest was right. The defect of Catholicism lies in not combining progress with permanence; the defect of Protestantism, often, is not holding to the permanent in its progress.

A displacement of the prayer meeting would be a supreme illustration of this defect. Years ago a pastor whose hair was whitening with age said in my hearing, "The older I grow the less I pray." The key to the fact that his church prayer meeting declined until discontinued altogether, was to be found in his personal experience. Methods and viewpoints may change from age to age, but Christian love and the spirit of vital religion never change. The church will not outgrow the social service of prayer until it outgrows God, and the "household of faith" element in the brotherhood of the saints. To affirm this is to measure the movements of an eternal kingdom by the sluggishness of our own spirit or the religious apathy of our particular locality or generation.

## The Dual Pastorate\*

By Rev. Nehemiah Boynton, D. D., Detroit, Mich.

The new Congregationalism, with its inspiring demand that our denominational steeds, Independence and Fellowship, be henceforth driven abreast, and no longer tandem, may properly take the pastorate as the mile track for the initial display of both action and speed.

The growth of many churches, the widening opportunity and responsibility of a lengthening ministry, the care for the detail of new and timely organization, the call for religious instruction of the young based upon pedagogical principles, and for the training and developing of the dawning life through the contagion of character—which, we are told, is caught, not taught—these are but suggestions of a modern situation which makes it impossible for one minister, in any considerable parish, to be all things to all men, young people included.

Moreover, however a minister, geared thus, may in pardonable conceit reiterate his confession of faith that the years which bring his increasing responsibilities have no power to subtract from his aforesaid efficiency with his young folks, that he is just as young as ever, and even more acceptable because of his ripe experience in his ministry to them, still way down in the "subliminal department" of his being he knows that he is simply whistling to keep his courage up; for in truth

Something beautiful has vanished,  
And we search for it in vain;  
We behold it everywhere,  
On the earth and in the air,  
But it never comes again.

"The only argument against an east wind," says Holmes, "is to put on your overcoat." It is also believed that the only argument against the Forties, in a large parish, is to introduce another minister; and, alas! a younger one!

But the seriousness of the Congregational situation lies in the fact that while the need is growing tense, the inclination of young ministers is in a condition of arrested development. The hardest person to find among us today is the man, who, having capacity and adaptability, is willing to work with a brother minister in some sort of an associated capacity.

A small country parish, "with opportunity for study;" or a scholarship in Germany; or, if these fail, even matriculation upon the waiting list of a Ministerial Bureau is more attractive than the opportunity to shepherd the young life of an established church in a large center, in connection with and under the guid-

ance of an older minister. The proof of this is the correspondence of almost any minister who has attempted in recent years to "draw a prize" for an assistant.

A reason must exist for this disinclination, and, if our churches are to be equal to the modern opportunity, a remedy must be found. It is suggested that the reason is cold-blooded independence, and the remedy warm-hearted fellowship!

It costs something for any minister to introduce a comrade in work into his parish. The customs and habits, the affections and courtesies of a parish, all have a surrender value, and it requires a generous soul to invite a subtraction from these, through the presence of a coworker. Inevitably for the minister the new relation must mean sharing, in princely fashion, precious possessions, rather than grudgingly bestowing the crumbs which fall from the table! A minister whose real interest is the kingdom will welcome his opportunity of establishing it by sacrificing himself. Certain it is that being annexed to the fringes of a parish has small attraction today to our young men, with their noble education and shining ideals; they are in no mood to play lackey or valet or man-of-all-work to one who is meager in the spirit of fraternity or overnice in caressing and coddling his ministerial prerogatives.

The churches, too, must foster the spirit of a generous fellowship, and interpret the implications in the slogan, "One ministry and two ministers." The position of outside man has no particular charm for a trained young minister. He may lack maturity, but he knows that he is well furnished with the materials of his profession, and he asks not only for his chance, but for respect while capturing it. He believes that the dignity of the profession extends to him, as truly as to any other, and that when he is properly in the parish or in the pulpit he should be welcomed as fulfilling the ministry of the church. He wants his chance with honor, and he knows that his influence in those departments of the church which are his special care is determined in no small degree by the regard and consideration in which he is held by the church at large. What he really wants, and must have, is fellowship.

The seminaries, too, can greatly assist the growing cause by interpreting the situation to the young men and inspiring those who are come to the kingdom for such a time as this to regard this crying need in many of our churches as constituting an appeal as worthy of consideration as frontier work or foreign missions. It may require quite as much heroism to tackle the young people's problem in a great church with another minister, as to con-

\*Third in the series, *Modern Factors in Church Life*. The next will be *The Deaconess*, by Rev. J. H. Chandler.

secrete one's self to missions; and it may be quite as rewarding!

The young ministers themselves are no inconsiderable factors in solving the problem of the dual pastorate. Once let them believe that a man who holds a great church strongly is presumably something of an expert in managing the affairs of his particular parish; that sometimes the crawling tortoise wins a race denied to the leaping, jumping hare; that consideration and courtesy move as easily and as acceptably from Timothy to Paul as it seems

to him they should from Paul to Timothy; that his spirit must be fraternal, his watchword "together," and his discipline, patience; in other words, that independence must not work ahead of fellowship in his team; then surely there can be divisions of responsibility and appreciations of mutual interest which will greatly increase the efficiency of our churches.

Given a minister who is big enough, in the interests of the kingdom, to share, and not offer the core; a church which will hold a young man to his best expression of himself

by the inspiration of courteous appreciation and of rugged expectation; seminaries which will inspire this type of service and young men who ask only for an unfettered chance to fling themselves into the battle and fight; then surely a new and needed re-enforcement will come to many of our strong churches whose glory it is today that their membership is large, but whose peril it is that in adjustment to modern urgencies they are belated and, in this agile generation, are becoming "overslept defenders of the faith."

## The Wage-Earner and the Church

Encouraging Discoveries by the Massachusetts Committee on Labor Organizations

The Labor Committee of the Massachusetts General Association of Congregational Churches has conducted during the past winter a searching investigation of the relations of wage-earners to the Church, particularly to the Congregational churches. Replies to questions have been received from about one thousand Congregational ministers, employers and labor leaders. These replies are distinctly encouraging, for, while much indifference is seen on the part of wage-earners and some suspicion, much loyalty and devotion are discovered.

A considerable proportion of the churches located in large manufacturing villages and cities see their opportunity to minister to the special needs of wage-earners.

The following outline of the replies is almost wholly in the words of the local observers and hence clearly reflect conditions in Massachusetts.

### ATTITUDE OF WAGE-EARNERS TO THE CHURCH

1. *Opinion of ministers.* They were asked, "Are the wage-earners belonging to your church less loyal than other members?" More than ninety-five per cent. replied in the negative. Many claimed the wage-earners to be their most active supporters. Sixty-five per cent. thought the wage-earners of their towns as much interested in the churches as professional and business men. Less than two per cent. of the ministers had ever met active opposition to their work by wage-earners.

2. *Opinion of employers.* "What in your opinion is the attitude of your employees to the Church?" The replies are from the employers of more than 50,000 workmen. "Interested and loyal," seventy-five per cent. "Indifferent," twenty per cent. "Antagonistic," five per cent.

3. *Opinion of labor leaders.* About an equal number of favorable and unfavorable replies were received. The following are fair samples: "The Church is freely criticised because it generally leans to the side of the employer." "Members of unions respect all churches." "We know no race, creed or color. Our support of the churches is limited only by our means." "I believe that over ninety per cent. of the workers believe in the teachings of Christianity, but large numbers of them feel compelled to hold aloof from church connections on account of its hostility or indifference toward them."

### REASONS FOR LACK OF INTEREST IN THE CHURCH

1. *Reasons reported by ministers,* in response to the question, "What reasons do wage-earners who are outside the Church give for not being interested in the Church?" Most of the cant excuses common to all classes were mentioned, together with the following: "Sunday labor." "Weariness." "Churches run by the rich." "Church favors capital." "Churches do not want them." "Ministers are muzzled."

2. *Reasons suggested by employers.* "Failure of so many church members to practice

what they profess." "Services too formal and sermons too long." "Too little sociability among attendants."

3. *Reasons stated by labor leaders.* "Too much theology; too little practice." "The Church stands for Capitalism." "The Church too rarely uses its influence to oppose child labor, to raise school age, or to secure more humane conditions of labor."

That the above charges are largely false does not reduce their value in this connection, since they are believed to represent the opinion of a considerable body of Unionists. It is probable that the hostile opinions are held by few. The sum and substance of their reasons and complaints is that the churches do not furnish what they want.

### ATTITUDE OF MINISTERS TO LABOR

Seventy-eight per cent. gave qualified approval of labor unions. The majority are outspoken in their desire that labor receive its full share of the products of industry. They strongly oppose Sunday labor, and are occasionally active fighters against the sweat shop. Judged by their letters the Congregational ministers of Massachusetts are almost unanimous in their outspoken desire that labor receive its full share of the products of industry. The majority, far from dodging the industrial issue, preach sermons upon it. They strongly oppose Sunday labor, and are among the active opponents of sweat shops.

### WHAT THE CHURCH IS DOING

"What is done by the churches of your town for wage-earners?" Each church provides services of worship, Sunday school instruction and one or more prayer meetings. To these all people of all classes are welcomed. In addition to this churches in manufacturing towns maintain a large range of activities particularly for those who live in boarding houses.

In educational lines churches provide popular talks, lectures and concerts, evening classes, free libraries and reading-rooms. In the direction of amusement and social intercourse they provide sociables, receptions, men's clubs, boy's clubs, gymnasiums, baths and, in one case, a bowling alley.

The customary religious services are supplemented by straight sermons and talks in shops during the noon hour, tent services in cities and open-air meetings at the beaches and parks in summer. The churches also stimulate private gifts as well as take collections for hospitals and charities which minister chiefly to wage-earners and their families.

### WHAT EMPLOYERS AND LABOR LEADERS THINK THE CHURCH SHOULD DO

*Employers.* "What can the Church do to help the situation?" A few reply, "Nothing." Ninety per cent. call for various things which promote manly Christian character.

*Labor leaders.* "As I regard the Church to be an institution which stands for capitalism, it can be of no help to the workers." "Put the union label on their printing." "Let the Church be active, using its great influence to

promote harmony between employer and employee, and to make good citizens, strong men and women. Seek to promote harmony between employer and employee. In case of dispute use every honorable means to have the parties arbitrate."

### CHANGES SUGGESTED

1. *By employers.* "Keep the churches open more." "Make larger provision for amusements and social gatherings." "It is not a question of services, but spirit. When it is worth their while to go to church they will go."

2. *By labor leaders.* "If the Church would give the labor movement more study and thought, and become more closely allied thereto, and would preach the gospel of Trades-Unionism, the Church would be more attractive and helpful to wage-earners." "The great need is the new education, for employers and employees look upon each other with distrust. Both parties need to learn that their interests are the same. The Church should help to organize educational clubs, and have both parties meet in a friendly way to discuss political and economic questions. You teach that all men are brothers; practice your preaching."

### CONCLUSIONS REACHED BY THE LABOR COMMITTEE

1. That the large majority of Congregational ministers in Massachusetts have the kindest of feelings toward wage-earners and stand ready to help them obtain full justice.

2. That a considerable minority take little interest in one of the most serious problems of civilization, a problem on which the words of the Carpenter of Nazareth have a direct bearing.

3. That wage-earners and labor-leaders betray a lamentable ignorance of what ministers now preach and of what the churches are doing. They criticise a straw man, that has little existence except in imagination.

4. That, while the church exists for all men without respect to class, greater efforts should be made to minister to the special needs of wage-earners. The gospel of Christ must be more closely adapted to the needs and problems of the twentieth century. The Church has still a message for the common people who heard Jesus gladly.

## Biographical

REV. JESSE H. JONES

Mr. Jones died suddenly at Halifax, Mass., April 19. A Canadian by birth, a graduate of Harvard, '56 and Andover, '61, a veteran of the Civil War, in which he served as captain, he was pastor of Congregational churches in Antwerp, N. Y., in Natick, East Abington, North Abington and Halifax, where he has labored since 1898. He was for one term a representative in the Massachusetts legislature, was an author, educator and editor. His peculiarities often led him to contempt for precedent or conventionality, and he lost touch with many through his persistent idiosyncracies, but those who knew him best always estimated at its true worth his energetic conviction and kind heart, his genuine Americanism and Christianity.

John R. Mott on The  
Pastor and World  
Evangelization

## Eminent Lecturers at Yale

President Mackenzie on  
The Consciousness  
of Jesus

### Mr. Mott's Lectures

Yale Seminary has been enjoying a series of inspiring and suggestive lectures from Mr. John R. Mott, president of the World's Christian Student Federation, on the general subject of The Pastor and the World's Evangelization. The rich results of his careful observation of the missionary situation in his many trips in non-Christian lands, which have included an acquaintance with over 2,000 missionaries, and the fruit of sixteen years' visitation of home churches and the student bodies of the world, together with an extensive and critical knowledge of missionary literature, have made these lectures of exceptional interest and value. An exhibition of the best pamphlets of the various boards, with a model pastor's missionary library of 125 books, selected by Mr. Mott after consultation with many pastors and secretaries, lent a practical aspect to the lecture on the Pastor as an Educational Force. Emphasis was laid on the fact that every minister can procure such a library, costing only \$150, at least within ten years. A bibliography of it will be published in a few weeks.

#### 1. THE NON-CHRISTIAN WORLD AT THE END OF THE NINETEENTH CENTURY

The course opened with an able presentation of the larger knowledge of the world which now obtains, the openness of the world-field and the accessibility of the various portions of the world, which, through the improvements of modern communication, "is today smaller than the United States, east of the Mississippi, was when our fathers were boys." But perhaps the most interesting feature in the discussion was the testimony of Mr. Mott to the great weakening of the forces opposing Christian missions, which he gave as a result of his own observation: "I came back with a clear conviction that these non-Christian religions with their evil practices and superstitions have been shaken to the base. Buddhism has a hold on the lower classes in the Island Empire, but, taking the men that make Japan, I remember finding many interested in it as antiquaries, but not one of power interested in it as a religion. Since the Boxer outbreak we have beheld a wonderful phenomenon of the *literati* of China looking outside themselves for help. Hinduism has greatly retrograded in numbers and in its hold on intellectual leaders. Its recent revival is purely patriotic, not religious. I found Mohammedans apologizing for the character of Mohammed. Who would have believed it? The educated classes are weakening. The lower classes will soon follow. We are facing a great crisis. There are millions of secret believers in Christ. Multitudes are ready, if we could but instruct them. We are leaving the harvest ungathered. The problem is on the home field. Without the pastor it cannot be solved. The missionary pastor, not the missionary visitor, makes the missionary church.

#### 2. THE PASTOR AS AN EDUCATIONAL FORCE

The pulpit is the principal means of conducting the constant campaign necessary to maintain an interest in missions. Not less than four missionary sermons should be preached every year; many of our strongest preachers give five or six. But the minister should not limit missionary preaching to missionary sermons. Twelve prayer meetings a year should be devoted to missions—half to foreign and half to home and city missions. Mr. Mott emphasized the necessity of introducing more missionary literature, study, and interest in the Sunday school as is done in Episcopal

churches, and impressing upon those who join the church the importance of these larger interests. The pastor misses it who does not keep in intelligent touch with the women's missionary societies, but the great need is the local organization of men. The lack of such education is the chief reason for the common verdict that missions are women's affairs. The study class and library are necessary adjuncts.

#### 3. THE PASTOR AS A FINANCIAL FORCE

There is money enough, the problem is how to release it for Christian missions. There should be a comprehensive church policy under a good committee with a minimum budget and a collection from every member—weekly if possible—as well as special thank offerings. Present new objects; avoid ruts; strike for larger things every year. This appeals to business men. Preach; set the example; adopt individual missionaries or missionary objects.

#### 4. THE PASTOR AS A RECRUITING FORCE

This much neglected function of the pastor Mr. Mott strongly set forth, urging definite appeals in public and in private, not forcing young people to decide before they are mature, but keeping this great interest before their minds. There seems to be an impression that men are not needed; but mission boards are appealing for more men than are in sight or are likely to be. Two thousand volunteers have already gone out, many are still in preparation and more cannot fill the qualifications. The best men are needed. The mercantile spirit of the age, misconceptions as to the missionary call and opposition of friends and relatives are the chief opposing forces. Pastors should educate the young and their parents, should encourage young people to go to the great religious conventions, should be willing to yield their own children, and above all not consider the question forever settled in their own cases simply because they have become established here.

#### 5. THE PASTOR AS A SPIRITUAL FORCE

Pietism, in spite of withdrawing from the world, has engendered a world-conquering spirit. Spiritual warmth and revival have been at the root of every new missionary movement. The spiritual life of the home church must be built up. The character of the mission church is simply a projection of the character of the home church. The home church must above all be made a praying church. And no man can hope to remain in the spirit of prayer and expect to see God's providential answers to prayer as they have been manifested abundantly in the history of missionary effort, unless he seeks definite and regular opportunities for intercessory prayer. Gossner prayed whole mission stations into existence.

R. G. C.

### President Mackenzie's Course

"The study of the consciousness of Jesus is not to be deprecated. It is no more irreverent than discussing the personality of God." These opening sentences struck the keynote of the reverent and spiritually sympathetic treatment of this subject which President Mackenzie of Hartford Theological Seminary disclosed in his recent lectures on the Nathaniel William Taylor Foundation at Yale. Neither is its value to be decried as a useless explanation of the dead past. It bears vitally upon present consciousness. Pure science demands an explanation of that course which continues a process through the ages.

From the beginning of history men have believed in a consciousness higher than human and refused to think of it as completely separated from nature and humanity. It was a necessity of reason, not a blind impulse, that gave rise to the myths and legends of antiquity. Beware of the subtle agnosticism of those who assert that the consciousness of Jesus is an insoluble mystery. Human experience cannot endure a permanent mystery.

Jesus possessed the sinless consciousness of perfect moral harmony with God, not only in his words, but in his deeds and mission, which no sinful man could have attempted. Jesus consciously acted as the moral censor of those matters in which a man's heart lies open to God; yet he lived without sense of that personal guilt which he awakened in others. None would maintain that his consciousness stood on a dead level. Its growth was determined by two factors. From year to year he was confronted with new situations which put him ever closer to the test of settling whether there was a limit to the intimacy of his dependence upon God. In his titanic struggles with temptation in the crises of his ministry he gained a victory which was yet a supreme agony in the gaining. Temptation is necessary to the development of free personality—an experience open only to the nature not yet totally corrupt, and stronger as the will is more holy. He who falls has not tasted the worst of temptation.

In thirty years did he never conceive of his superhuman relations with God? Surely he must have known himself and his task better than some writers have thought! Did he not in his ripening years ask the question whether God would allow him to die? Yes, and he heard the answer: The servant must die and in dying save Israel.

R. G. C.

### Commencement at Atlanta Seminary

Its best year closed April 15. Of the six graduates, three received the degree of Bachelor of Divinity.

The Commencement exercises began with a sermon by Professor Howland. President and Mrs. Kirby gave a reception to the graduates, students, faculty and trustees. Dr. Jenkins led the annual prayer meeting, the chapel being filled. Rev. Messrs. E. S. Tead, S. M. Newman, D. D., Luther Rees and Mr. D. I. Carson were elected trustees. The banquet was spread at the Aragon Hotel. The graduates are Harry H. Jones, John F. Blackburn, Starr C. Williams, Charles Campbell, Alexander T. Scoggins and Alfred W. Hutchins. Themes of their papers respectively were: The Church and the Laboring Man, The Twentieth Century Minister, The Puritan Spirit, What is Christianity? Immigration and Child Labor. The Commencement address was by Dr. Newman of Washington on The Mechanical or Vital in the life of the minister. It was a true and helpful message, considered by many one of the finest addresses ever given in the city. The young men go to their fields of labor and the professors begin a financial campaign for next year's running expenses and buildings. There will be no deficit for current expenses in 1903-04.

J. E. K.

### The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

A Friend from Topsfield, Mass. .... \$1.50  
Mrs. H. Capron, Uxbridge, Mass. .... 1.50

#### SPECIAL CALL FUND

Theron Upson, Hartford, Ct. .... \$6.00  
Miss C. F. Meriam, Worcester, Mass. .... 2.00

## The Home and Its Outlook

### An April Bible

BY ELLA GILBERT IVES

An antique missal sere with age,  
This old world opens at the page  
Where, wrought in exquisite design,  
Illuminated Scriptures shine.

A lyric from the heart of God  
Is penciled on the emerald sod—  
A shepherd psalm of waters still,  
Gold-lettered by a daffodil.

Upon a forest leaf apart,  
The sweet outbreathings of the heart  
In symbol fair are lifted up  
From incense-filled arbutus cup.

Beneath the corner folded down,  
Hepaticas on leaves of brown  
Are syllabing in accents dim  
An older than a Vedic hymn.

Along the margins, butterflies  
Attest the truth, "We shall arise";  
And birds are tuning vernal airs  
To this sweet strain, "Our Father cares."

O sacred month of all the year!  
Its Genesis a smile, a tear;  
Its Revelation rainbow spanned,  
And glorified by God's own hand.

From death to life, its Gospel brief  
Writ large on every veining leaf;  
Through life to love, its blessed word  
Sung clear by every happy bird.

### The Small Family an American Ideal?

In a rather startling article in *The Independent* Mrs. Lydia K. Commander raises the question whether the small family has become an American ideal, and answers it in the affirmative, so far as the city of New York is concerned. The attitude of many landlords is not inaptly summed up by the agents who said, we never take either children or dogs; while she found numerous apartment houses where only married people without children were accepted as tenants. Forty families in a house with only six children, and thirty-five with one baby a month old, were specimens of proportion. Inquiry among physicians showed that this was the carrying out of an ideal, and further study showed that it was an ideal and practice extending down to the most irresponsible classes, which alone multiply without thought or care.

It cannot be denied that this is a doleful showing for the future of American institutions, nor that the ideal has power in other places than New York. It is, in our opinion, a symptom of social disease, the racial despair which takes hold of so many people when they regard themselves as mere contestants in a race for selfish enjoyment or aggrandizement. To self-indulgent living the care of children is undoubtedly a hindrance. To sensitive and despondent minds the thought of the struggle of life for those whom we have brought into the world is hardly to be borne. It is useless to preach, or scold. We may be thankful that the picture is nowhere so dark as in New York, as the passion for selfish living is nowhere else so violent. We can only hold up the

ideals of self-devotion which Christ preached, and which nowhere find such complete training and opportunity as in the home. And we must keep on recalling the happiness and helpfulness which are associated with the larger family life.

In this connection the President's phrase, "race suicide," will recur to the mind, and is, indeed, considered by Mrs. Commander in a paragraph which tells how little respect its basal idea received in popular discussion. At bottom this complete refusal of parentage is a refusal of responsibility—a form of personal moral suicide as well. It is more the fault of the young men than the young women, though neither are blameless. It is an unpatriotic lack of faith in the edu-

cation of work and the future of these United States. It is a surrender of God's best education and an invitation to a lonely age.

We like to think that there are still reserves of American life relatively untouched by the envy of sham splendor and selfish wealth which we find everywhere about us. We believe that there is a growing class which does not consider all the vital questions of life from the point of view of asserting social standing. Its members live and work and enjoy sanely and quietly and recognize in wedded love and family companionship the best gifts of God. That is the true ideal of American life and the best of us are still true to it.

### Acceptable Wedding Presents

BY CAROLINE BENEDICT BURRELL

Is it not a pity that convention forbids sending out with the bride's wedding card a list of the gifts which she will find acceptable! It would be such an assistance to the givers, and such a source of comfort to the bride. She could then think with calmness rather than apprehension of her future home, secure that she could furnish it with the things she wanted instead of those which she did not want.

Since that happy arrangement is out of the question, what gifts shall we give the bride which she would put on such a list if custom permitted?

Beside the length of one's purse there are certain things which one should consider in purchasing a wedding present, three perhaps, especially; suitability to the bride's future home, durability, and the taste of the recipient as well as the giver. One should certainly avoid giving something the bride can never use, something of merely passing value, and something which will be a perpetual eyesore to her.

There is a fancy just now for having a number of friends combine their gifts in one. The bridesmaids, the ushers, the cousins of the bride or groom, a number of classmates, and so on. This makes possible one handsome gift rather than a number of smaller ones, and is a most excellent arrangement.

Most persons prefer to give silver. If this is chosen it should be really good and useful. One should avoid small dishes and fancy spoons; better choose the new open-work salts lined with glass, or a set of orange knives and spoons, or a pretty little sauce boat and ladle, or silver candlesticks, or a slender after-dinner coffee pot, or a quaint, fat cream jug, or a really beautiful, carved silver picture frame, or something unusual, such as an asparagus fork, or a pea-server.

Furniture is often a man's choice, and sometimes a good one. Lovely small mahogany tables with drop leaves and glass-handled drawers are to be found both at the antique and modern shops; mahogany, indeed, is always safe to choose. There are hall tables with leaves which stand against the wall, and odd three-cornered tables which are useful

anywhere. In other woods, especially darkened and unpolished oak, there are linen chests, wood boxes, Mission chairs and plate racks.

Linen is one of the best things to give any bride. Bridesmaids may combine on a gift in this line better than elsewhere, giving a set of embroidered linen sheets and pillowcases, or towels with a monogram, or luncheon doilies, or dinner napkins, or tablecloth and napkins to match, with initials.

In glass and china discretion must be used. Cut glass has been sadly over-used of late, and china is apt to be too ornate to be appreciated. Choose that which may be used with anything else. There is old-fashioned colonial glass now which is not expensive and may be had in pretty goblets, sherbet cups and bowls of every size. In plates there are beautiful and simple things in dull gold which come in stock patterns and so may be replaced at need. A set of orange plates and dish to correspond is pretty; a Welsh rarebit set may be useful, or a chocolate pot, or a set of small baking dishes, or a dozen five o'clock teacups with flaring sides, or a cider pitcher decorated in red apples—this more for dining-room decoration than for use, however.

As to lamps, avoid everything garish. Do not get one in ornate gilt with a "hand-painted" shade, but choose one of the new ones in plain dull or greenish brass, with simple, artistic lines and opalescent shade.

Pictures must be carefully selected. Give a fine photograph of some well-known work of a great artist rather than a cheap etching, and be careful to have a tasteful, plain frame.

Books are always a wise choice, especially standard sets in good binding. There are also single volumes well worth getting, but gift-books of every sort should be shunned.

Then there are all the other presents! For the library, a brass set of scissors, paper cutter, tray, inkstand and pad; a soft leather portfolio; a box with all sizes of writing paper, with or without a die, and brass candlesticks and andirons. There are mirrors, long, old-fashioned ones with plain gold frames and strips across, for

mantel or hall, and white framed ones for the dressing-room, and oval ones for odd corners. There are frames covered with soft brocade for photographs, and oval frames with loops at the top, such as are used for miniatures, only larger. A good Indian lacquered tray is servicable, as is also a really fine and carefully chosen piece of Oriental embroidery or brocade for piano or table. Bric-a-brac is to be bought with hesitation; most brides have far too much. If you choose it, get it of a thoroughly good kind, soft in color, well shaped and artistic.

For the personal use of the bride there are plenty of things. An enameled belt buckle, a handsome card case; a handbag of dull brocade; a gold hat pin; a set of dainty handkerchiefs worked with initials or Christian name; a pretty fan with Watteau design or one of peacock eyes; a China silk dressing gown or jacket with lace frills; a set of silk sachets for her bureau drawers; an embroidered veil set; a number of cotton and ribbon covered dress hangers; a couple of yards of real lace, or a lace handkerchief to carry at the wedding; or a quantity of bags, for housekeeping purposes first, then for fancy work, opera glasses, sewing and evening slippers.

One of the best presents of all is one seldom given—a gold piece. Nothing is received with greater delight or remembered more gratefully. There is always something needed for the new home which the bride likes to purchase for herself, to which the name of the giver of the money which bought it will always be lovingly attached.

### Helping the Adult Blind

BY LYDIA Y. HAYES

[Miss Hayes is herself one of the four teachers of the adult blind employed by the state of Massachusetts referred to in this article, and writes out of her own experience of work with them in their homes. Born in the West and losing her sight at the age of four, she came to the home of an uncle in Somerville, Mass., and was educated in the Perkins Institute. The peculiar need and helpfulness of the work in which she is engaged is well shown in what she has written.]

Those who do not keep informed concerning the benefits which the good old Commonwealth of Massachusetts is continually conferring, may be surprised to learn of the instruction which is being given the adult blind at their homes throughout the state.

Since 1900 annual appropriations have been made by the legislature for the prosecution of this work under the supervision of the Perkins Institution, subject to the approval of the State Board of Education. Four competent teachers have been selected. They are themselves blind and so especially fitted to carry sympathy, patience and inspiration to persons afflicted like themselves, who are too old to enter the Perkins Institution. They search out the blind in their homes and help them according to their needs and conditions.

It is impossible for us fully to realize the extent of the loss, when blindness comes after years of seeing. I have in mind a man who at the age of forty became blind. He had been active in the affairs of life, earning a comfortable liv-

ing for his family, and enjoying the thought that he was capable of taking care of those dependent upon him. But the darkness came, and he must now depend upon those to provide for whom had always been his pride. He had loved to read, but now could only enjoy what was read to him. He had enjoyed corresponding with congenial souls, but now some one must write for him. But worse than all was the continual thinking of the unoccupied mind, which invariably leads to a state of chronic despondency.

This man is one of many to whom the state has sent teachers, sympathetic men and women, who are teaching them to read the embossed types, and to write Braille, and to use their own handwriting with the aid of a grooved tablet. Piano tuning, cane-seating, hand and machine sewing, knitting and crocheting are taught to those capable of learning.

I talked with another of these pupils, a woman who had been bedridden for thirty years and blind for eleven.

"O, you cannot know how much Miss H. has helped me," she said. "She has taught me to write, so that I am now able to send a letter to my daughter every week. She has taught me to knit and even finds sale for my poor work. Yes, these hands that have been idly folded for eleven years are now earning money, little to be sure, but O, so much to me! And best of all she furnishes me with books that I can read myself. Think of that, all myself. O, it is so wonderful, so beautiful. God has indeed been good to me, to me, so all in the dark."

From a letter which is only one of many which come unsolicited from the pupils, I quote the following:

"I have thought of you so often. Never, so long as I live shall I forget the day you came to my home on a mission that would do credit to an angel from heaven. It was your hand that reached down and lifted me out from the awful pit of darkness in which I had been groping and moping for O, so many years. It was by your hand a door was opened that let the sunlight into my lonely life and I am so glad to have had this opportunity to let you know that I do and ever shall hold my first teacher in the most grateful remembrance. I have now the Moon type and the Line type and also the American Braille. I read them alike readily. I am also learning the art of piano tuning. I am being supplied with as many books as I want and at no cost whatever to me. What a precious and inestimable boon."

And from another letter:

"Dear Sir: After fifteen years of prolonged moping in total darkness, a door has been opened to me, and it seems as if I had been rescued from a living death. Like the miracles of old, 'I was blind, but now I see,' and I wish to thank you, dear sir, and the dear, patient teacher, and the grand old state which has made it possible for this great benefit and pleasure to come to me."

Such work as this is the spirit of Christ made manifest. It is true Christianity as taught by the Great Teacher himself. Massachusetts is the first to undertake this work, but similar movements are in progress of development in other states.

There is a public quality in all private virtue.  
—Charles Gordon Ames.

### Closet and Altar

PRAYER

*Blessed be God, who hath not turned away my prayer, nor his lovingkindness from me.*

Prayer is the greatest thing in the world. It keeps us near to God—my own prayer has been most weak, wavering and inconsistent, yet has been the best thing I have ever done.—*Samuel Chapman Armstrong.*

To enjoy prayer we must be used to it.  
—*Austin Phelps.*

We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—*Andrew A. Bonar.*

Still are we saying, "Teach us how to pray?"  
Oh, teach us how to love! and then our prayer  
Through other lives will find its upward way.  
As plants together seek and find sweet life  
and air.

Thy large bestowing makes us ask for more,  
Prayer widens with the world where through  
love flows.

Needy, though blest, we throng before Thy  
door;

Let in Thy sunshine, Lord, on all that lives  
and grows.

—*Lucy Larcom.*

If there be a God, he must hear you when you call to him. If there be a father, he will listen to his child. He will teach you everything.

But I don't know what I want.

He does: ask him to tell you what you want. It all comes back to the old story: "If ye then being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask him."—*George MacDonald.*

Good prayers never come weeping home. I am sure I shall receive either what I ask or what I should ask.

I need not tell you for whom we prayed, or for what. Suffice it to say, that we forget nothing which we loved, or what we could think of as dear to Christ.—*Horace Bushnell.*

Lord, there is enough in Thee to satisfy all longings and to fill my life with good. Yet, when I seek Thy will, often my lesser wishes outrun my deepest heart's desire. Let it not be always so, O Lord, but teach me in what order and proportion to make my requests known, with what faith in Thy disposing, with what true repentance and simplicity of childlike love. Make me pure in heart, that I may know what is most divine on earth and choose the hope which Thou hast given, of seeing Thee in the perfected life. With my whole heart I pray Thee for the coming of Thy kingdom. Visit those who are in trouble because of the sorrows of the world or their own sin. Remember my friends and lovers and give me so much of my present heart's desire as shall fit me to be a helper in Thy work. In the name of Christ. Amen.

Children's	A "Pink" Story By Mary E. Albright	Page
------------	---------------------------------------	------

Everything looked dark gray to Claire. It was a gray day in the first place with a cloudy sky and frozen ground; the leaves all gone except a few on the oaks and they were brown. And then Claire was sick with a cough and a sore throat and a miserable hot feeling coming on in the afternoon when the whole world seemed tiresome and uncomfortable.

Worse than all Margaret was in the hospital. That there was something very serious about this Claire was certain, for more than once she had seen her mother crying and even papa had had tears in his eyes. For herself, the doing without Mamma for several hours each day while she journeyed to and from that unknown hospital, had been harder to bear than any one knew. Yes, this was certainly a gray time for the usually jovial little Claire.

As she lay there in her mother's bed, while kind Mrs. Graham sat beside her knitting, a queer penitent feeling was in her heart. Something had happened three days before—the day that Miss Carter stayed with her. After what had seemed hours and hours she heard at last her mother's step and voice. "O Miss Carter!" she was saying in the next room, "You ought to see the dear girl. She is so patient and she looks so sweet with the flush in her cheeks just matching the pink ribbon running through the lace in her gown!"

And then—that sudden, unexpected sob that burst out before she could hide her head under the bedclothes! The surprise and trouble in Mamma's face as she ran in and gathered her smallest girl into her arms while Claire wailed: "You love Margaret best! She has pink ribbons in her nightgown and I have only an old blue hair ribbon! And—O dear—I'm sick and I want you Mamma so dreadfully!"

Miss Carter had heard it all, but she was lovely. She brought the thermometer, and the fever medicine—and they took off the blue hair ribbon, and put on an old pink one that she had forgotten, while Mamma fed her an orange, and Miss Carter told her a story. And she had felt so ashamed to think that for the first time in her life she had been *jealous*.

Not once, since then, had Claire complained, or objected when her mother left her. But today there was no sunshine; it was a weary kind of afternoon. Mrs. Graham had read to her until she was tired. There seemed to be nothing further worth hearing—except—well—there was the postman's ring, which she knew by the two quick pulls. A minute after, Ellen appeared, peeping in at the door.

"Three letters for Miss Claire Aldrich," she announced with a broad smile. Claire sat up in bed and took them eagerly. Letters did not come to her so *very* often. These had an unusual, buncy look.

One of the envelopes was addressed, "Miss Claire *Pink* Aldrich." Claire opened her eyes wider at this, and a smile crept around the corners of her mouth. Mrs. Graham started a little opening, and Claire poked it wider with

her fingers, when—out fell two rolls of beautiful, soft, pink ribbon. One was an inch wide, the other three, and there were six yards of each! The second envelope disclosed more ribbon, the same shade, but wider still, six yards. Claire looked inquiringly at Mrs. Graham's face, but saw only surprise and admiration.

The third letter! This time the little fingers did all the work. Three cunning handkerchiefs, each with a pink border!

"But there isn't any writing," complained Claire. "Where did everything come from?"

"I can't imagine, Dear," said Mrs. Graham, sincerely. "It's very mysterious. There's the bell again. I'll go to the head of the stairs."

A minute later she reappeared, carrying a good-sized package.

"Miss Claire Aldrich. With Care," she read, slowly. "Shall I untie it, Dear?"

"No, I will," said Claire with brightening eyes. "I love to untie bundles. O—my—conscience!" (one of Papa's words,) as she unwound quantities of tissue paper. "O, look! A cup—and a saucer—and a plate, all pink rosebuds and gold on the edges. See what a 'nelegant shape. Who can it be, Mrs. Graham? Are they all for me?"

Another ring downstairs was followed closely by the entrance of Miss Carter. "How's the little girl today?" then, as she saw the china and ribbon spread out on the bed, a queer look flitted across her face.

"Why, how funny!" she exclaimed, as Claire began pouring out the story. "Somebody got ahead of me. I thought a sick girl ought to have a pretty cup to drink from, so—I brought you a *pink* one. But mine is *all* pink," unwrapping and placing it on a broad, white space on the bed-spread, "and the other is pink and white, so you can have a change."

Claire drew a long breath.

"Well, I never *did*!" she said, decidedly. "Thank you so much, Miss Carter, and—well, Ellen, what is it now?"

"I do' know what it is," said Ellen vaguely, "but it's a package a messenger boy brought for Miss Claire Aldrich. There's a note inside, he says. So I just brought it right up."

"Dear me!" murmured Mrs. Graham anxiously, noting the bright eyes and flushed cheeks of her little charge. "I wish her mother'd come. The child's had about all she can stand."

"O, I can stand it," observed Claire sagely, as she untied the last knot. "A whole roll of paper napkins, all bordered with the sweetest little roses. And here's a letter. Now I'll know who sent them."

She opened the envelope, and pored earnestly over a typewritten note, then read aloud as follows:

"My Dear Friend: If I were you, and were to have an afternoon tea, I think I should call it pink afternoon tea—I mean afternoon pink tea. I should want a pink sash, on which would be hung a pink-

bordered handkerchief. Then I should want in my hair a pink bow. I should want to serve pink orangeade in a pink cup; ice cream in a pink saucer, and cake in a pink plate. Then I should want pink napkins. Don't you think I am a"—Claire coughed—"C-o-n-n-o-i-s-s-e-u-r—What's that, Miss Carter?"

The lady laughed a little. "Connoisseur. It means one who knows all about a thing," she said. "Go on, dear."

"A—conny-sewer—on afternoon teas?"

Very truly yours,

PETER SMITH."

"Peter Smith!" mused Clare. "I don't seem to remember him. Do you know him, Mrs. Graham—do you, Miss Carter?"

Miss Carter looked a little confused. There rose before her the picture of a certain business office, wherein was wont to sit a genial, great-hearted man, a friend of hers. She remembered a certain visit she had had with him a day or two before.

"I don't think I know any one of that name," she answered quietly. "Now dear, you are tired. You mustn't sit up or talk a bit more. We'll go out and let you rest till your mother comes. You can show her your presents after the gas is lighted."

They went out together, and Claire lay there alone in the gathering twilight, thinking over all her surprises, and wondering and guessing about Peter Smith. Summing up the evidence, she decided that he must be rich, and good, and generous; that he must understand little girls and be fond of them. "And that's just the kind of man I like," she concluded. "I do hope I'll see him sometime."

The front door opened and closed in the hall below. Claire turned involuntarily; her eyes fell upon the window opposite. What had happened to the gray day? Through the branches of the oaks, behind the few rustling, brown leaves, she could see the sky, all rosy and glorious with the most beautiful pink color she had ever imagined. She lay and drank it in delightedly. The door opened, and her mother came softly in. For an instant Claire thought of the pink ribbons, the china, the afternoon tea; but the spell of the sunset was upon her. "Mamma, look!" she exclaimed.

"Look at the sky."

Her mother turned to the window and gazed with her hands clasped. Her eyes were full of joy and tears. She walked over to the bed, bent down and laid her cheek against Claire's.

"God gave it to us," she said, "after so many dreary days. But they're gone now, for—O Darling, listen! Margaret, our Margaret is out of danger. She is going to get well!"

"What a lovely day this has been after all," sighed Claire as she was dropping to sleep. "I know one thing anyway. After this, as long as I live, *pink* shall be my fav'rite color!"

## The Coming of the Son of Man\*

By Rev. A. E. Dunning

Toward the close of our Lord's ministry he often told his disciples that he would soon leave them, but that he would certainly return. He warned them to be always ready for his coming; for he said that the time of it was uncertain so far as they were concerned, but that it would surely be when they did not expect it. "In an hour that ye think not, the Son of Man cometh."

Our Lord taught his disciples that the character of his coming would be as unexpected as the time of it. But he said that when he should come they could no more miss the fact than they could be ignorant of a flash of lightning illuminating the entire sky [Luke 17: 24]. They seem to have thought that it would mean the end of the governments and the social order then existing [Matt. 24: 3], and the beginning of a new era in which the people of Israel would recover their independence and rule the world. Without confirming their view, he told them that they could not know and that even he did not know when the crisis he foretold would come to pass [Mark 13: 32; Acts 1: 6, 7], but that power would be given to his followers to make him and his teaching and his work known to the whole world [Acts 1: 8], and that when the good news of his kingdom should have been preached everywhere the end of the age would come and his kingdom would be established [Matt. 24: 14].

What he meant by "the coming of the Son of Man" has been variously interpreted. Some have thought that he would come back to this world and to the place where he was last seen and in the same human form [Acts 8: 11]. Others have held that he comes to each disciple at death to receive him into the heavenly life [John 14: 3]. Still others believe that his coming means the conquering of all opposed to him and the willing obedience of all mankind to him [1 Cor. 15: 23-25].

We may perhaps regard Christ's teaching of our future relations to him as so comprehensive that we find truth in all these views held by his disciples. But the practical significance of his words which none need miss lies in their application to our everyday life. We shall some time, and we may any day, come into a new, sudden and unexpected relation to Jesus Christ. What instruction has he given which will enable us to prepare for that hour so that we shall not be disappointed forever after? He has clearly taught us

### THE ATTITUDE OF A TRUE DISCIPLE

Our Lord illustrates this by a series of pictures presenting in different ways the same truth.

1. *The Master's return from the marriage feast* [vs. 35-38]. The one thing which Jesus emphasized was that if servants were wise they would be constantly alert during their master's absence, acting as though he were already on the threshold of his own home, so that when he should come they might at once open the door to receive him.

The reward of such servants would be surprising. Instead of their serving him, he in his appreciation of their faithfulness would seat them at his own table and acting as their servant would give them the enjoyments of a feast. At whatever time he should come, in the early evening or at midnight, they would be fortunate beyond their hopes if they were ready for him, doing what they were employed to do.

2. *The householder surprised by a thief* [vs. 39-40]. Here is a picture of the unready man. Matthew [24: 42-44] assigns these words to a time when Jesus had just ended finally his teaching in the temple and was sitting with his disciples on the western slope of the Mount of Olives. Mark [13: 3] says that they were spoken in answer to a private question put to him by four of his disciples. Luke [12: 1] implies that the words were addressed to a great multitude.

The owner of a house is robbed, because not knowing the plans of the thieves he took no precautions to guard his house. The only safe protection is to be constantly on guard. So the only safe way to meet Christ at his coming is to be always doing what one would do if he knew that Christ was coming today.

3. *The steward summoned to an accounting* [vs. 41-46]. Matthew [24: 45-51] makes this story part of Christ's address to his disciples while they were looking at the temple. Luke says it was the answer to

\* International Sunday School Lesson for May 8. Watchfulness. Text, Luke 12: 35-48.

his servant to account for what he has been doing. His unfaithfulness causes his destruction.

4. *The measure of responsibility* [vs. 47-48]. The servant who is ignorant of his lord's will and does it not is not blameworthy if his lord has not instructed him. But the servant of Christ who does what he knows he ought to do will be taught the will of God [John 7: 17]. Ignorance here is sin, because it is voluntary. Yet sins against light involve the heavier penalty. If we deliberately disobey the commands of Christ it will be because we have no love for him [John 14: 24], and his coming will be dreaded. It will bring measureless woe to those who do not love what he loves.

Generally when a man feels the need of economy, he thinks it ought to begin with his wife—or the church.—C. L. Kloss.

## DO YOUR SHOPPING

—AT—



Washington St. through to Winter St.

To clean Silver with speed,  
its all that you need.

## ELECTRO Silver Polish SILICON

Not speed at the expense of your Silver  
but half the work, no worry or wear, and  
greatest brilliancy. Grocers & druggists.  
"Silicon," 30 Cliff Street, New York.



## Better Than Honey For Less Money

**Karo CORN SYRUP** is a food and table delicacy combined. Contains all the nutritive, strengthening properties of corn in a pre-digested form, ready to use by the blood. A fine food for feeble folks. Children love it and thrive upon its pure, wholesome goodness. A remarkable energy and strength producer. Good for every home use from griddle cakes to candy. Its reasonable cost appeals to prudent housewives.

### The Great Spread for Daily Bread.

Sold in airtight, friction top tins, which are excellent for various household purposes when empty. 16c, 25c and 50c sizes. At all grocers.

CORN PRODUCTS CO., New York and Chicago.

## The Literature of the Day

### Theology Systematized Afresh

Doubtless many ministers who have been preaching several years would find their pulpit power increased by reviewing again the system of Christian doctrine which they studied in preparation for the ministry. They would know better than they now know what they have eliminated from their religious beliefs, what they have changed and what they still hold firmly. But if they were to turn to the notes which they took of lectures fifteen or twenty years ago, they would find the structure, statements and the arrangement of doctrines so different from what is now held in their minds that many of them probably would soon close the book.

It is therefore an important service for a teacher of theology trained in the methods of the last generation, who has kept pace till now with the progress of theological thought to give the matured results of his teaching to the public. No member of the faculty of the School of Theology of Boston University is more beloved by the students or has a more commanding influence over them than Professor Sheldon. This volume contains the substance of the teaching which has held the enthusiastic attention of successive classes of students.

Beginning with leading presuppositions of the Christian system—the principles of rational certainty, the existence of the infinite person and revelation, he proceeds to set forth the doctrine of God and of his relation to the world, the subjects of his moral government, the person and work of the Redeemer and the kingdom of redemption as the practical realization of the redemptive purpose. Professor Sheldon's reasoning is sane, cogent, candid. An admirable illustration of it is the *excursus* on the miracle of Jesus' resurrection, which is as able an argument as we have seen for the fact of the resurrection of the body of Christ, an argument which deserves the attention of those who are attempting to find solid ground for their faith apart from the evidence that the dead Christ came forth from the tomb. The effective manner in which Professor Sheldon handles the subjects of marriage and divorce, Sunday observance and temperance, moves us to hope that he will publish another volume on practical ethics.

Since the Congregational ministry has been in recent years so largely recruited from Boston University, it will be of interest to many in our denomination to examine the theology taught there. While it is by no means an exposition of the standards of the Westminster Assembly, we do not think many Congregationalists will be disposed to challenge it as a system, and probably most of them will find on examination that they accept it "for substance of doctrine."

[System of Christian Doctrine, by Henry C. Sheldon. pp. 635. Eaton & Mains.]

### RELIGION

Apologetics, by Francis R. Beattie, Ph. D., D. D., LL. D. Vol. I. pp. 605. Presb. Com. of Publication, Richmond, Va. \$2.00 net. This first volume in a series of three, already adopted in many Presbyterian seminaries, deals with the philosophical foundations of

Christianity. The writer announces his standpoint as that of "rational realism as against both materialism and idealism." It is to a large extent a *résumé* and criticism of the philosophical literature of the last twenty years. He is somewhat unfair and inaccurate in his classification, considering oftentimes only the left wing, when he discusses some speculative group. Perhaps the most notable feature of the work is his recognition of the fundamental part of the discussion as psychological rather than metaphysical or historical. This is shown by the clear distinction throughout between belief in God and the existence of God, the contrast between the origin of the religious sentiment and the constructive proofs of theism.

Studies in Optimism, by Alford Brown Penniman. pp. 172. Freeman Pub. Co., Adams, Mass.

Sermons based on the newer conceptions of God, man and religion, thoroughly constructive and non-controversial, throbbing with hopefulness and inspiring the reader to the persistent pursuit of the Christian life.

The Growing Pastor, by James G. K. McClure. pp. 138. Winona Pub. Co. 50 cents net.

A study of the life of the pastor in brief and helpful chapters. Dr. McClure has a high idea of the pastor's opportunity and has made a suggestive and helpful book.

Liturgical Forms, for Use in the Regular Services of the Church and on Special Occasions, prepared by Heman P. DeForest, Detroit, Mich. 50 cents.

Prepared by a pastor for use in his own congregation and of interest as the growth of a long period of thought and practice. It contains orders of service for the different Sundays of the month, for Communion Sunday, Christmas, Easter, Children's Sunday, together with forms for use in baptism, marriage and funerals.

Help for the Tempted, by Amos R. Wells. pp. 182. United Soc. of C. E. 75 cents.

The growth of long experience as a counselor of men and deeply imbued with the spirit of the Christian warfare against sin. To each of twenty sources of help a chapter is given, followed by an appropriate prayer. There is much helpful material which will reward meditative reading.

Scenes and Sayings in the Life of Christ, by Jas. H. Snowden, D. D. pp. 371. F. H. Revell Co. \$1.50 net.

A series of excellent homilies upon the life of Christ. The purpose of the author to produce a series of studies for devotional reading is admirably accomplished.

### ART BIOGRAPHY

Rossetti, by Arthur C. Benson. pp. 238. Macmillan Co. 75 cents net.

Public attention has been drawn to Rossetti by the mysterious or enigmatic elements of his character and life. He appeals both to the lover of the graphic arts and to the lover of verse. Mr. Benson's treatment is comprehensive, clear and sufficiently intimate to give us a good picture of the man in his personal relations. Rossetti's life is of considerable significance in the history of English art. His circle of friends was an unusually interesting one, and many of them were dominated for a while by Rossetti's strong personality. Mr. Benson does not apologize for the weak features of his hero's character. He represents his life as culminating long before it closed, but at the same time brings out its elements of strength which assure Rossetti a significant place in the history of English art and letters.

Sandro Botticelli, by Julia Cartwright. pp. 206. E. P. Dutton & Co. 75 cents net.

Sandro di Mariano, called Botticelli—genial bachelor, intimate friend of Florentine scholars and poets and favorite of Lorenzo the Magnificent—becomes a real personage as one turns these pages. His happy, successful younger days are described with no more vividness, however, than the later times, when, after his conversion to Savonarola's theory of faithful life and after the death of his patron, Lorenzo, he painted those wistful, tender Madonnas which we know best, and the allegorical pictures over which we often puzzle.

The illustrations are well chosen and successfully reproduced.

John Constable, by Lord Windsor. pp. 231. Chas. Scribner's Sons. Imported. \$1.25 net.

One of the series called The Makers of British Art. Well illustrated with portrait and reproductions of many of Constable's paintings. The subject of the book is of high interest in art, as one of the transition points of national influence and art development. The biographer writes with enthusiasm and gives a readable account of a career which contained few stirring events but which stands in relation to an interesting period and many significant characters.

Bryan's Dictionary of Painters and Engravers, Vol. III., H-M. pp. 393. Macmillan Co. \$6.00 net.

Continuing with the same completeness the new and revised edition of this great work of reference, to which we recently called attention.

### FICTION

Robert Caveller, by Wm. Dana Orcutt. pp. 313. A. C. McClurg & Co. \$1.50.

Robert Caveller de La Salle, the hero of this tale, lived so dramatic a life that it has been easy for Mr. Orcutt to make an absorbing story out of the French explorer and patriot's career without making imagination trench on fact's domain. In the form of fiction one gets a vivid picture of the struggle for a continent; and the sidelights on Jesuitical duplicity and the malign influence of Loyola's followers on the destiny of France in North America, must inevitably bring down on Mr. Orcutt the denunciation of Roman Catholic reviewers. For a first venture in historical fiction the book is praiseworthy, and the dress given it by publisher and printer is rich yet tasteful.

The Test, by Mary Tappan Wright. pp. 360. Chas. Scribner's Sons. \$1.50.

The situation which Mrs. Wright presents is a painful one, involving terrible experiences for both hero and heroine in her unquestionably powerful story. In the end the courage and endurance of the sinning woman prove sufficient both for her own moral recovery and for the upholding and transformation of the man she loved. The story moves in a small college town of the middle West. The picture of the inevitable unhappiness dogging the footsteps of sin is clearly drawn and the moral interest holds the reader's attention strongly throughout. Mrs. Wright's women are more convincing than her men, yet the latter, if not entirely true to life, have the interest of a woman's ideal of what a man should do and be in difficult circumstances.

Yarborough the Premier, by Agnes Russell Weekes. pp. 349. Harper & Bros. \$1.50.

Such interest as this tragic story possesses centers in the paradoxical character of an English politician who follows lofty aims for the good of the people by deliberately dishonest and disloyal means. It illustrates the futility as well as wickedness of doing evil that good may come, both in the sphere of public and private relations. The compound of incongruous elements results in a detestable character which is neither made plausible nor interesting.

### EDUCATION

An Easy First French Reader, by L. C. Syms. pp. 195. Am. Book Co.

A first book for children in their study of French, containing short stories and verses, with exercises for translation, tables of verbs and a vocabulary.

Goethe's Das Marchen, edited by Chas. A. Egbert, Ph. D. pp. 109. D. C. Heath & Co. Boston.

A brief introduction, full notes, material for conversation and a vocabulary make this a useful text-book. The story is not difficult and will hold the interest of the older scholars.

Le Roman d'un Jeune Homme Pauvre, by Octave Feuillet, edited by Jas. D. Bruner, Ph. D. pp. 283. D. C. Heath & Co.

A famous story edited with introduction, notes and vocabulary for the use of students in French.

Die Drei Freier, by Otto Heller, Ph. D. pp. 81. Ginn & Co. 30 cents.

Schucking's story edited with notes and an introduction especially for the use of students

beginning their acquaintance with German literature.

**Goethe's Hermann und Dorothea**, by W. A. Adams, Ph. D. pp. 189. D. C. Heath & Co.  
Intended primarily for high school use, with introduction, notes, vocabulary and illustrations from the work of Arthur von Ramberg.

**Elementary German**, by R. Clyde Ford, Ph. D. pp. 43. Ginn & Co. 25 cents.  
Exercises for sight translation both in German and in Latin letters, intended for daily practice.

**La Cagnotte**, by Labiche et Delacour, edited by W. O. Farnsworth. pp. 134. D. C. Heath & Co.  
**Egmont**, by Goethe, edited by Jas. T. Hatfield. pp. 134. D. C. Heath & Co.

A carefully edited edition with introduction, full notes and many illustrations.

**Exercises in German Conversation and Composition**, with notes by E. C. Wesselhoeft. pp. 122. D. C. Heath & Co.

A graded introduction to German conversation.

**The Leading Facts of French History**, by D. H. Montgomery. pp. 355. Ginn & Co. \$1.12.

A revised and enlarged edition of a useful text-book.

#### MISCELLANEOUS

**The New International Encyclopedia**, edited by Daniel Coit Gilman, L.L.D., Harry Thurston Peck, Ph.D., L.H.D., Frank Moore Colby, M.A. pp. 1,050, 1,050, 1,022.

The completion of this most helpful encyclopedia is a matter for congratulation to the reading public and to Dr. Gilman and his corps of co-editors and assistants. It is an eminently popular and practical work, while lacking in nothing that goes to the making of a complete work of reference. Among the encyclopedias of the time, and especially for Americans, it is pre-eminently the work to be turned to when a man is in a hurry to ascertain the facts in regard to a subject in the shortest possible time and in the briefest compass.

Its maps and illustrations are admirable, and from the use of previous volumes as well as the examination of these which complete the work, we heartily recommend it to our readers.

**The Citizen**, by Nathaniel Southgate Shaler. pp. 346. A. S. Barnes & Co. \$1.40 net.

Discusses in a cheerful, optimistic and interesting manner the relations of the individual to the Government and many important problems of our time. The author is a Democrat and the fact is occasionally apparent. In the chapter on Foreign Possessions he presents unfairly the supposed motives and opinions of those with whom he differs. But elsewhere the book is remarkably free from prejudice and full of valuable advice concerning such questions as the treatment of the Negro, anarchists and immigrants. It is written for young men and women but is valuable for older citizens.

**The Lincoln Legion**, by Louis Albert Banks, D.D. pp. 256. Mershon Co. \$1.00.

Introduced by a review of various total abstinence movements in America, the purpose of this volume is to set forth the work of the Anti-Saloon League, as begun and planned under the leadership of Dr. Howard H. Russell.

**The National Sports of Great Britain**, by Henry Alken. D. Appleton & Co. \$1.50.

**Life in London**, by Pierce Egan. pp. 297. D. Appleton & Co. \$1.50.

In this interesting series of reprints the tastes and amusements of our ancestors of three generations ago are pleasantly illustrated. Pierce Egan's life in London is a humorous sketch of the experience of a college youth who has come up to see the town. Its contrast with modern stories of metropolitan life is striking. In his accounts of different sports Henry Alken gives an interesting picture of this branch of English life. The colored plates are characteristic and will suit the modern taste for English sporting pictures.

## Book Chat

A translation of Renan's letters from the Holy Land written to M. Berthelot is soon to appear.

The library of John Sherman has been deposited at the State Library, Columbus, O., and will be kept intact as a memorial of the great financier and statesman.

Thomas Nelson & Sons, in answer to a wide popular demand, are issuing the American Revision of the Bible in cheap editions, which put it within everybody's reach.

Grace Greenwood—Mrs. Sara Jane Lippincott—long known as editor, essayist and writer of children's books, died at her home in New Rochelle, N. Y., on April 20, at the age of eighty.

The width of the Anglo-American book market is suggested by the fact that the publications of the Macmillan Co. are to appear simultaneously henceforth in New York, London, Canada, India and Australia.

Prof. Ewald Flugel of Stanford University has received three years' leave of absence to complete the Chaucer dictionary on which he has been working for fourteen years. The expenses of the undertaking are to be borne by the Carnegie Institute.

F. B. Meyer, whose favorite form of reading has always been biography, says that of all such transcripts of life which he has read no one has ever enthralled him as Allen's Life of Phillips Brooks, who long has been his ideal of a preacher and man.

The women of the Northwest are planning in connection with the Lewis and Clark centennial a statue to the Indian woman, Sacajawea, who accompanied the expedition, acted as peacemaker with the mountain tribes and secured from them the horses which made progress possible.

Bowdoin College is to have a statue of Nathaniel Hawthorne. The centenary of his birth is to be celebrated at Brunswick in connection with the college Commencement in

June, when it is hoped that the money for the statue will be in hand. The project is the child of the active Bowdoin Club of Boston.

The Boston & Albany Railroad is distributing in brochure form the admirable recent articles in *House and Garden* by Mr. Charles Mulford Robinson, secretary of the American Park and Outdoor Art Association, in which he describes the artistic adornment of its stations and station grounds by the Boston & Albany Railway Company. Those interested in bettering the æsthetic aspect of railway stations elsewhere in the country would profit by these articles.

By the death of Samuel Smiles the world loses one of its constructive moralists. One of eleven children whom a Scotch widowed mother trained, he studied medicine, and later, by way of the editor's chair, entered into the railway service. His lives of the Stephensons and his *Self-Help*, with its successors, have made him widely known to English and American boys and men. *Self-Help* has been translated into seventeen languages and has had an enormous circulation. Mr. Smiles leaves a large family of descendants to the third generation. He must be counted among the influences which shaped the last century's life.

Mr. Howells has been telling the English that no such thing as *The Great American Novel* is possible. We are too diverse, he says, and can never be fused into a single composite American type. But Mr. Howells does not propose to stop writing novels on that account. He thinks the American literary outlook hopeful in spite of the "immense amount of trashy fiction being manufactured."

Take the ordinary dime novel and sell it for a dollar and a half and there you have the bulk of the fiction read in America today. He adds, however, that "the success of the bad novels does not interfere with that of the good ones." This is a suggestion of the immense present and prospective literary market of the eighty millions in the United States.

## Egbert Coffin Smyth

[Died suddenly while his friends and former pupils were preparing to surprise him with an "address."]

BY PRES. SAMUEL VALENTINE COLE, D. D.

O brothers, is the moment past?

We loved him, and were making bold  
To tell the love we had not told,  
And tell it to his face at last.

But, while we talked and planned so well,  
Nor marked the swiftly waning day,  
That cloud of splendor closed the way—  
Lo, sunset and the evening bell!

And he is gone! The trees are here,  
The walks, the halls; but tears bedim  
Our eyes, because we find not him  
Whom we have known this many a year.

Gone, though the skies are bending fair,  
A gracious presence from this place:  
We nevermore shall see that face  
About the whole world anywhere.

They did not know, his fellowmen,  
Not always know, at home, abroad,  
How very close he walked with God:  
They know him better now than then.

He built his life upon the plan  
God gave him, open to our eyes—  
This grandly-simple, heavenly-wise,  
Truth-loving, apostolic man.

O, where is found the better part  
Of truth and wisdom evermore?  
Bear off your theologic lore;  
Give me his great and kindly heart!

We bow the head; our hearts still swim  
With sorrow, since we came so late,  
Nor saw him standing at the Gate  
With the great cloud enfolding him.

We meant to praise; but he has won  
A better praise than ours: instead  
Of those poor words we would have said,  
He has the Master's word, "Well done!"

O Friend, if, on that Further Side,  
Thou hast not yet receded quite  
So far from us, in that great light  
Where God and godlike men abide,

But that our feeble cry might swell  
To reach thee where thou art today,  
Thou, looking back, wouldst smile and say,  
"Love one another, and farewell,"

## Cant in the World

Has it ever struck you that cant has finally left the Christian Church and gone over to the world? It is the people who oppose foreign missions who talk cant, and the upholders of a certain class of modern play. They have caught the actual cant manner, the very shake of the head! "Depend upon it," the man next you at dinner will say with unction, "depend upon it, you get far more good in a theater than ever you do in a church!" I declare, it makes me glad to catch the note, to feel that cant has deserted us and gone over to the stage and the world. It makes me "feel good," as the Americans say!—Dr. John Watson (Ian Maclaren).

## Accessions to Churches

Total since Jan. 1, Conf., 3,632. Tot., 7,851.

Conf.	Tot.	Conf.	Tot.
CALIFORNIA		MASSACHUSETTS	
Campbell	2 6	Beverly, Dane	
Compton	4 7	Street	23 40
Grass Valley, First	9 9	Jamaica Plain,	
Panama	7 13	Boyiston	2 4
San Francisco,		Spencer	5 7
Bethlehem	2 3		
ILLINOIS		OKLAHOMA	
Springfield, Plym-		Hydro	2 7
outh	— 16		
IOWA		OTHER STATES	
Creston, First	35 40	Marietta, O., First	— 18
MAINE		Newport, Ky.	12 14
Madison	38 46	Seattle, Wn., Edge-	
New Sharon	37 38	water	12 15
Conf., 195.		Tot., 283.	

## The Conversation Corner

### Patriotic April Days



IN the Corner of 19 March I asked our members to select the six most important anniversaries in the month of April. Their answers have come, and nearly all refer to American events. It would

seem that no other month in the year contains so many patriotic anniversaries belonging to our own country—is there?

All the letters include the above date and I am inclined to think that on the whole it is the most important American anniversary in the whole year, perhaps excepting the Fourth of July—what do you say to that? Even without the printed date, there is no mistaking the "Patriots' Day" and the patriot of the picture. Although you may never have seen the Minute Man guarding the North Bridge at Concord, you can read from your memory Emerson's famous verse inscribed on the monument:

By the rude bridge that arched the flood,  
Their flag to April's breeze unfurled,  
Here once the embattled farmers stood,  
And fired the shot heard round the world.

I think I will combine in one list all the days given in the letters, no one list containing them all, in fact, each one being a little different from all the others:

1. Birth of William Harvey, discoverer of the circulation of the blood, 1758.
9. Lee's Surrender, end of Civil War, 1865.
12. Firing on Fort Sumter, beginning of Civil War, 1861.
14. Assassination of President Lincoln, 1865.
18. Paul Revere's Ride, 1775.
19. Battle of Lexington and Concord, beginning of Revolutionary War, 1775.
21. War declared against Spain, 1898.
23. Birth of Shakespeare (?), 1564; death of Shakespeare, 1616.
27. Birth of Samuel F. B. Morse, inventor of electric telegraph, 1791.
- Birth of Gen. U. S. Grant, 1822.
30. First inauguration of President Washington in New York, 1789.
- Louisiana purchased of France, 1803.

Of course other April anniversaries might be added, such as the birthdays of Thomas Jefferson and James Monroe—the "Monroe Doctrine" is associated with Monroe, and the "Louisiana Purchase Exposition" with Jefferson—the death days of Carver, first Pilgrim governor, of Gen. Horatio Gates, of Benjamin Franklin, yes, and of Alexander the Great, who was not an American at all, and I do not think he was as truly great as Abraham Lincoln—what do the Cornerers think?

Some of the lists omit the days of the month, others the years, and some give neither. On the whole, I think that Ruth L., Bridgton, Me. (nine years old), has the best list, including the beginning of the Revolution, and its final result in the inauguration of Washington as president of a republic; the beginning of the War of the Rebellion at Fort Sumter, and its close on that dark day when Lincoln was killed; the birth of General Grant, and the beginning of the Spanish-American War. So to her I will send "Stories of the Revolutionary Days in

Boston" (Ginn & Co.), which tells about Paul Revere, Lexington, Boston Tea Party, etc.

Equally good are the lists of Charlotte S., Elmwood, Ct., and Ruth P., Buffalo, N. Y., but the first omits the years, and the other gives Shakespeare's birth as April 23, which is only a conjectural date, his baptism having been on the 26th. Probably that birth-date has been more readily adopted because he died on the 23d. (Do the Cornerers remember a remarkable coincidence—in American history—in the deaths of two great men on the same day?) Ruth says that she is the great-great niece of Galen James, one of the founders of *The Congregationalist*, so that if Deacon James were living he surely would have brought in for her from Medford some of the great red apples Thomas Todd says he used to distribute among the printers—that was before the time of the Despot Foreman!

One letter puts in April Fool Day—but I do not think that is a great day at all—it is a very foolish one. Other good lists are from Mary Longfellow C., Thomas-



"On the eighteenth of April, in Seventy-five"

ton, Me. (her letter ought to have been in poetry), Rowland B., Philadelphia, N. Y., Wilhelmina S., Morrisville, Pa., Charles M., Cleveland O., and George B., Kidder, Mo.

### WHAT THE LITTLE CHILDREN WRITE

Dear Mr. Martin: I read what you wrote in the New Year's Corner about writing letters, and I am trying to obey the order. Have I got all the things in? I have had a present of a Zobo Harmonophone. [What on the earth is that?] I send you a picture of the "Stearns two cylinder horizontal steam engine," that I made up myself. You will find an explanation on the back to tell what the things are.

Brighton, Mass.

HENRY C.

I think that boy will become an inventor like the April 27 man!

Dear Mr. Martin: I wish to join the Conversation Corner. Is there anything to pay?

East Windsor Hill, Ct.

FLOSSIE B.

Nothing if you send for it by the man inaugurated April 30.

Dear Mr. Martin: I have not written to you for a long time, but I hope you have not forgotten me. I enjoy the Corner very much. We have had lots of coasting this winter on the double-runners during school recess. Our pastor, whom we children love very much, has gone to Jerusalem. I expect he will have a good deal to tell us when he gets back.

North Reading, Mass.

ABBY F.

The pastor's son, who is an old Cornerer, promised to tell us something on a post card, but it has not come yet. We have two other possible foreign correspondents, for two of our lady-editors have sailed away on the steamer *Romantic* (or something like that) for Switzerland or Italy or somewhere, and I hope

they will favor us stay-at-homes with some of their romantic experiences.

Dear Mr. Martin: I am a little girl and wish to be a member of the Corner. I live up in Vermont and some people make maple sugar, we don't. I have three cats and go to school a mile off.

East Peacham, Vt.

LAURA R.

I would like to be "up in Vermont" just this time! As I write there is a nice "sugar snow" falling. A Hartford girl wants to be a Cornerer, but gives no address and a Salem boy omits his last name—how can I send them "stifkits?"

### For the Old Folks

"HURRAH FOR OLD NEW ENGLAND"

Dear Mr. Martin: "Hurrah for Old New England" is grand, with a special New Hampshire flavor.

Wilson's Mills, Me.

E. A. T.

My father sang "Hurrah for Old New England" when I was a child, and I should be very happy to have words and music.

Mystic, Ct.

H. P. B.

With loyal devotion to my native Massachusetts (town of Sturbridge) I should be exceedingly glad to possess the poem, "Hurrah for Old New England." It thrilled me to the point of swinging my bonnet!

Milwaukee, Wis.

MRS. B.

My Dear Mr. Martin: I was very much interested in late Corner containing the old song, "Hurrah for Old New England." I am now spending a winter in California, but "my heart beats true to old Vermont." Can you spare me a MS. copy? Where can I get the music?

Villa Park, Cal.

W. T. S.

At Ditson's; also in "Recreation Songs," sent by Erie Music Publishing Co., Worcester, Mass., for ten cents.

I very much wish a copy of "Hurrah for Old New England." Where can I get it?

Flavel, Ore.

MRS. T.

"From Maine to Oregon" indeed! My copies are exhausted. Possibly others may be sent in.

### "BOSTON TEA PARTY"

A recent correspondent was so anxious to get this old song, that I searched a long while for it, and found it at the Public Library in an old song-book, "The New York Normal School Song Book," 1851, and I copy it in full.

O take your taxers home, King George,  
Their tyrant rule is o'er,  
We love our cup of tea quite well,  
But we love our freedom more.

So then we'll steep our roots and herbs,  
And turn yours in the sea,  
And let the shrimps and porpoises  
Pay your taxes on your tea.

We'll let the shrimps and all such like  
Drink yours down in the sea,  
We Yankee boys are on a strike,  
And we'll pay no tax on tea.

### Chorus:

Then overboard it goes, my boys,  
Where darkling waters roar;  
We love our cup of tea full well,  
But we love our freedom more.

This book has the music—also a solo on the Battle of Lexington, with this stirring chorus:

Then rally round, ye freedmen bold,  
Freedmen bold, freedmen bold;  
Rally round, ye freedmen bold,  
To arms! To arms! To arms!

Mr. Martin

## A Case of Sardines: A Story of the Maine Coast

By Charles Poole Cleaves

### CHAPTER XV. THE GRIST OF THE GIN-MILL

The law should make vice difficult and virtue easy.—Gladstone.

The white moth to the closing vine,  
The bee to the opened clover,  
And the gypsy blood to the gypsy blood,  
Ever the wide world over.

—Kipling.

I was walking home. The drizzling fog had turned to a rain that beat a quick tattoo on my umbrella. As I passed the parsonage Shepard hailed me in to supper. The children greeted me merrily and Dorothy informed me that a flock of crows had waited in the grove all the day for the sun to rise. Mrs. Shepard's cordial greeting and attractive table were a fine completion of the afternoon's cheer. Shepard, like myself, was glad to turn with a guest from thoughts of his work, and our conversation roamed over fields of travel and literature with sundry reminiscences.

When we passed from the dining-room to his study the talk drifted to local themes. He had met with renewed disappointment in his temperance war. There is always abundant evidence of liquor selling—it might be said, abundant proof. But apparently a Lexow committee could never furnish sufficient proof to outwit the ingenuity of county officials in Maine, linked with the saloon power and skilled in mutual schemes of evasion of the law. And the Sphinx was never more dumb than the average righteous citizen when a crying evil demands brave opposition or unhesitating testimony.

"Jerry Phail can't be caught," said Shepard. "There's no overwhelming evidence against him or against some others of his kind. Some are more careless or more reckless. Last night's steamer brought enough liquor to float the factories. I looked over the labels on the wharf, and more than half the rum-sellers in the community were represented. Not Jerry—he sells regularly, but sneaks in his supply. These others are spasmodic, bring in a lot and sell it off and are out of the business for a time before anything can be said. But I thought I could trap them this time."

"I saw Jed Murphy's team carting it from the wharf, and watched him drive to his stable. His plan, I knew, was to distribute before morning. Now we've a local officer of the State League thirteen miles away, a brave fellow and keen on the scent—likes the odor. He has a list of these men, and certain numbers correspond to names. I could devise no way of seizing the liquor in the stable. Our deputies here won't move in the matter. So I telegraphed the numbers to Elgin. He took warrants from his trial justice, and walked over in the night—thirteen miles, mind you. Now what happened? O, the old story! Somebody outshined us. At daylight, after an hour spent in proving the legality of the warrants, Elgin started with an unwilling deputy to enforce them. According to all precedents Jed Murphy would have had that liquor stored

in the shops and holes of its owners before light. It wasn't to be found. Every bar was dry. When he went to Jed's stable it was still there on the trucks. Jed sat in the doorway, smoking, with an ankle bandaged, telling 'Cat' Smith he couldn't deliver his 'oll' till his son came home—sprained his ankle loading it! Every tag was torn from the barrels and—to mock us, I suppose—the scamp had put in their stead the very numbers I telegraphed. I don't know how he got them. But it's safe to say no county official can be found now who will touch those untaxed barrels or even watch them. They will disappear from the stable some night, and not long after you will smell the liquor about the factories and on our citizens' breaths."

The hot blood rose to my brain. "It's your confounded law!" I exclaimed. "It does more harm than unlimited liquor. It's breeding an infamous set of rascals, deluging the state with poisons worse than alcohol—and no wonder your boys grow up with no reverence for law, for God, or man!"

He smiled, serenely, as if he had heard such argument before. "Yes, so it is said. They tell us we are violating natural rights, restricting personal liberty. Others say we are in advance of sentiment and must compromise. Of course there is more or less cry for license or local option. We have local option on a large scale! It's the 'no license' of the state constitutional amendment. If a boy has the sense I credit boys with, he can see that the law is better than the lawbreaker. The law coincides with the law of the body, the law of social good and the law of American progress from the Declaration of Independence and the Constitution down to the Emancipation Proclamation; and in agreeing with these it only agrees with the laws of God. Of course I know it is only a step by which we climb. The law in men's hearts and minds, of righteousness and common sense, is our final hope, to be sure. But we need the law as the Union needed the Sixteenth Amendment, though we're not obliged to enforce that now. I won't attempt to say what another state or your city can do today. But for ourselves—we've considered the subject more carefully perhaps than you would believe. I can only say that we stand where the anti-slavery party stood fifty years ago, only we propose a long and bloodless warfare preceded by law rather than a bloody one with an amendment at the close. As Lord Chesterfield said, 'Vice is to be prohibited, let the difficulties in executing the law be what they may.'"

There was a sharp ring of the doorbell. We listened as we heard Mrs. Shepard's footsteps in the hall. With a rush of wind at the open door came the sound of rain on the steps, and voices reached us.

The minister's wife entered in a flutter of excited interest. "Here are Margaret Dixon and George Salter, Paul. Do you suppose?"

"Yes, no doubt," he replied with a queer

smile. "Excuse me, Marshall. I'll break the ice, then we'll let you serve as a witness."

He returned shortly and laid before me a marriage license issued to "George Salter. Age twenty-three," etc., "Margaret Dixon. Age seventeen," etc., and a little note:

"I am willing Margaret shall be married."

"HARRIET DIXON."

"She isn't of age, you see. Her father, as you know, is dead, and this is her mother's consent. What lies back of it I don't know. And only God knows what kind of a future is to follow." He groaned. "I feel like a partner to crime!"

We entered the parlor. I greeted the young lovers with the informal ease of Echo Bluffs acquaintance. While Mrs. Shepard in the dining-room was quietly preparing refreshments with which the parsonage cases were always served, the minister kindled the parlor fire and we stirred up the chill of reserve that naturally surrounded the incomers. From the young man's crisp hair brushed back and the bright, restless blue eye, contrasted with the already weakened and besotted expression of the mouth, down over the fancy tie, square-cut coat and gray trousers to the wet boots, one could easily read the story of ill-guided ambitions and incontinent will. The young woman, her mother's fine features reproduced in the less definite outlines of immaturity, was a picture, in her gayly embroidered waist and damp, clinging skirt, of that limp, tenacious ivy that flings its tendrils into the weaknesses of decay. Words of Owen Meredith, which my natural cynicism had once led me to commit, flashed to mind:

'Tis in ourselves our love doth grow,  
And when our love is fully risen within us,  
Round the first object doth it overflow,  
Which, be it fair or foul, is sure to win us  
Out of ourselves. We clothe with our own nature  
The man or woman its first want doth find,  
The leafless prop with our own buds we bind,  
And hide in blossoms. . . .  
We worship them for what ourselves we give them.

When Shepard opened the ceremony with a prayer that revealed the solitude hidden in the half-hour of frank, simple conversation, I could see in the expression creeping over the girl's face a deepening impress of the solemnity of her new step.

They were quite merry and social over the refreshments that followed. It was interesting to note the bridegroom's efforts at gallantry and attention to his wife. But the surroundings constrained them in a measure and they bade us an early "Good night."

The door closed as they walked down the orchard path. We looked at each other.

"Why did they come here? It would be a decent consideration of such weather and the girl to have the wedding at home!"

"I don't know," said Shepard bluntly.

Mrs. Shepard laughed. "Why, they didn't know it rained!"

[To be continued.]

## Our Polity

### A Question of Ritual

A minister whose congregation repeats the Apostles' Creed has noted that the phrase, "he descended into hell," is left out in many printed forms. He would like to know if it is proper usage to leave out that phrase and why.

This phrase was one of the later additions to the creed. It does not appear in the forms given in the third and fourth centuries. There have been many controversies as to whether it was intended to mean that our Lord descended into the abode of lost souls or of

Hades, the place of all the departed. To many who recite the phrase probably it has no definite meaning. The Westminster Confession explains it by this note, "i. e., continued in the state of the dead and under the power of death until the third day." See Professor McGiffert's volume, *The Apostles' Creed*.

### Who May Be Members of Councils

A pastorless church was represented on an important council by a delegate and also by a minister from another state who claimed membership in the council, having preached to the church as a supply the previous Sunday and having promised to preach the fol-

lowing Sunday. The home missionary superintendent held that because he had sent the minister as a supply and was paying part of his fee from the treasury of the Home Missionary Society the man had a right to sit as pastor. The council voted him a member.

It is contrary to Congregational usage for a church to be represented in council by one who is not a member of that church and has no official relation to it. A council constituted of such persons would have no authority in matters involving legal questions and would have no weight in the denomination as deciding ecclesiastical matters.

## In and Around Chicago

### Judge Grosscup at the Congregational Club

Monday evening a large number of ladies and gentlemen gathered at the Auditorium to greet Judge Grosscup, Judge Gary, forty years on the bench, and Judges Jenkins, Baker and Bunn of the Court of Appeals, and to listen to Judge Grosscup on God, the Church and the Individual. After reverent reference to the deity and the expression of profound respect for the churches, the judge directed the thought of his audience to the dangers which seem to threaten individual freedom, the corner stone on which the Republic rests. The chief danger, as he sees it, is in the tendency of trade and industry to enter into combinations and trusts which furnish little opportunity for individual initiative, and while he believes in corporations and is sure they are here to stay he thinks they should be subject to inspection by officers of the Government as the national banks are, and that the issues of stocks and bonds should not be permitted to exceed assets. Then the rights of the individual would be preserved and when he purchases shares of stock he will be just as truly making an investment for himself as if he were purchasing land. The members of the club paid a high tribute to Judge Gary, who has been elected his own successor for twoscore years. He is famous for his condemnation of the anarchists and for the justice and wisdom of his decisions.

### A Worthy Tribute to Chicago

Chicago has become so accustomed to slander that a word in her praise is sure to attract notice, and all the more when the word is true. In a discourse, April 17, commemorating the thirteenth anniversary of his settlement as pastor of the Lincoln Park Church, Dr. David Beaton expressed his gratitude for the privileges afforded him through his life in Chicago. These he proceeded to enumerate. His sermon was so true to the facts, and yet so optimistic as to cause surprise and grateful comment even in editorials of the great dailies. In his church work Dr. Beaton has been faithful and successful, hampered somewhat by the lack of a suitable edifice, but doing in spite of it an important work. He has won the esteem of his brethren in the ministry and of all who know him.

### A Memorial Meeting

Sunday afternoon, April 17, Studebaker Hall was packed to listen to a well-deserved tribute to John H. Hamline, one of the foremost members of the Chicago Bar, who never hesitated to take the unpopular side whenever the interests of good morals and of the city seemed to demand it. He was a man of rare ability, of high Christian principle, satisfied with doing his duty even if no one appreciated it, a splendid type of all that is best in civic life. The tribute paid him by such men as George E. Cole, Mr. Allschuler, a recent candidate for governor, Judge Carter and other equally eminent men, of diverse political faith, was such as ought to satisfy his friends and give special comfort to a bereaved family. As a citizen, an alderman, a civil service commissioner, politician and lawyer, he realized in his actions, far more completely than it is given to most, his own high ideals.

### Return of Dr. Pearsons

The philanthropist is once more at home. Both Mrs. Pearsons and the Doctor are in as good health as people at their age, well on in the eighties, can expect. On his birthday several college presidents to whom he had promised money telegraphed him that they had complied with his conditions. Among the successful institutions is Rollins College, Winter Park, Fla. The agent of Redfield College is anxious to meet conditions which Dr. Pearsons did not make, but which were made by other givers and the Education Society. To comply with them Mr. Reynolds

must raise \$25,000 in sixty days. If present plans are carried out, as it seems to an outsider they ought to be, the German College, at Wilton, Io., will unite with the college at Redfield as a German-American Institution, and thus lay the foundation of a strong and much-needed college.

Dr. Pearsons is not going to inaugurate another college campaign immediately. He will pay up pledges already made as soon as his conditions are met, and give himself time to consider what shall be done next. Meanwhile, it will do little good to trouble him with appeals for aid at present. He knows the needs of the colleges quite as well as their own presidents, and will make his gifts to those of them which promise the largest returns on his investments. Chicago welcomes him back with open arms, for not a few of its best citizens, as well as the friends of education, recognize the greatness and value of the benevolent work he has done.

### Latest Reports of the Revival

Dr. Chapman and his singers have gone to Cedar Rapids, Io., and thence will proceed to St. Louis and prepare for work all summer in connection with the Fair. Six or eight of the evangelists will remain in Chicago until May and will be aided by Rev. James M. Gray of Boston. At a recent meeting one of the evangelists said that thus far meetings have been held in forty different churches, not all of them Presbyterian, that 600 meetings have been held at which over thirty-five hundred conversions have been reported. Many of these converts have already been received into the churches. Special pains have been taken to see that these converts have been put under the care of wise members of the churches which they will be likely to join. The meetings at Oak Park, under the auspices of the Oak Park Pastors' Union, have been remarkably inspiring. Over 100 conversions have been reported. Everywhere the people seem as ready to hear the gospel and to respond to appeals to accept or reject it as at any of the Moody meetings, or, so far as one can judge from history, as in the days of Finney and Jonathan Edwards. If the era of revivals is over it is because means are not used as formerly to reach the people.

### Congregations United

Some years ago a few persons interested in the Cumberland Presbyterian Church withdrew from the First Presbyterian Church in Englewood and formed a separate congregation. Though not unsuccessful as an organization, its members have voted to reunite with the old church, and that union was celebrated April 10. The two churches will furnish a congregation of at least 1,000 and the pastors will work together and far more efficiently, they believe, than they could in separate organizations.

### Children's Hospital

Mr. and Mrs. Harold F. McCormick have secured a fine location for the hospital which they are seeking to establish for children with contagious diseases at the corner of South Park Avenue and Fifty-third Street. They pay \$40,000, but it is said they want to purchase the entire block and that the hospital will be endowed with at least \$500,000. It will be in memory of their little child who died of diphtheria. The hospital is greatly needed and promises to be very useful.

Chicago, April 23.

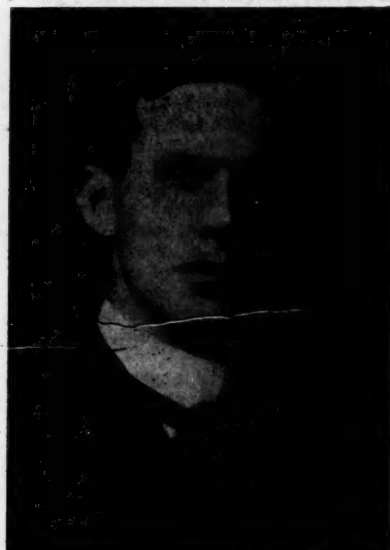
FRANKLIN.

Despite the fact that he had proved to be the most popular teacher of the university, Columbia recently permitted personal jealousies in the faculty to deprive her of the further service of Prof. George E. Woodberry. He has been added to the faculty at Amherst, and that institution is to be congratulated.

## Installation at Pilgrim Church, New York

"It ought to be a positive religion, a religion of force and of affirmation on the great verities of life, not a faith of denials and of emphasis on passing things. It is better to hold one great, life-giving truth in magnificent positiveness than to hold half a dozen debatable articles of faith."

This quotation from Mr. Lynch's recent book, *The Enlargement of Life*, was the keynote of the able paper he read before the council which installed him over Pilgrim Church, April 21. While classing himself in the school of Robertson, Munger and Newman Smyth, the pastor-elect affirmed with such positive emphasis the eternal verities, that the most conservative members of the council felt themselves in thorough accord with the speaker and installed him without a single supplementary question. This spirit seems to permeate Mr. Lynch's preaching. "He brings



REV. FREDERICK LYNCH

religion and life together and makes religion necessary to life"; "He makes religion attractive"; "He always awakens in his hearers dormant aspirations after better things." These comments of professors at Atlanta University after a series of lectures and sermons in January happily characterize his paper before the council which elicited many expressions of approval.

Rev. Frederick Lynch was born at Peacedale, R. I., in 1867, graduated from Yale College in 1894 and from Yale Divinity School in 1897. After two years and a half as assistant pastor of the United Church of New Haven, he accepted, with Dr. Munger's cordial interest, a call to the church at Lenox, Mass., where he preached over five years previous to his coming to New York last February. He left the Lenox church in a vigorous condition. The summer congregations there which steadily grew brought him into prominence and undoubtedly proved the means of his call to the larger church. Having made a special study of the Teachings of Jesus, he has given several courses of lectures on this subject. This study proved a valuable aid in preparing original courses of study for the Sunday school, young people, and evening services. Elected last May a member of the Lake Mohonk International Arbitration Conference, he has been interested in international arbitration.

Since Mr. Lynch's advent at Pilgrim, congregations have trebled, offerings correspondingly increased, the Easter offering being over \$600. The council received an intellectual and spiritual treat in the evening, including a sermon by Dr. Bradford and addresses by Dean Sanders and Dr. Jefferson. The council passed a resolution of appreciation and sympathy for Dr. Virgin.

DIXON.

## Record of the Week

## Calls

ASKIN, JOHN, Tabor, Io., to Pierre, S. D. Accepts.  
 AXTELL, ARCHIE G., Trenton, Neb., to Blair. Accepts.  
 BOWDISH, A. CRAIG, called from Sibley, Io., instead of Spencer, as previously reported.  
 DEANS, JOHN, Riverpoint, R. I., to North Ch., Providence. Accepts.  
 DOWNS, ALLISON O., Garden City, Kan., to Hutchinson.  
 KARNES, E. E., Jetmore, Kan., to Lenora.  
 LAWTON, ROBT., First Ch., Cape Elizabeth, Willard, Me., to S. Gardiner. Accepts, beginning work May 1.  
 MCGANN, W. T., to Crystal Lake, Ill. Accepts.  
 MEANS, OLIVER W., Brookfield, Mass., accepts call to Emmanuel Ch., Springfield.  
 MOE, WM. C. H., Bangor Sem., to Fourth Ch., Bangor, Me. Accepts.  
 MORGAN, JOHN W., formerly of the Anti-Saloon League of W. Va., to Ceredo. Accepts.  
 NOYCE, GEO. T., Wilcox, Neb., to Trenton.  
 SMALL, CHAS. H., First Ch., Springfield, O., to become state home missionary secretary. Accepts, beginning June 1.  
 SMITH, THOS., Hosmer Ch., Gleason, Ind., to Porter.  
 STEVENSON, WM. D. J., Porter, Ind., to Bowling Green, O. Accepts, beginning May 15.  
 TANGEMANN, GOTTLÖB D., Danville, Io., to Etiwanda, Cal. Accepts.  
 TRAVIS, A. FRED., Kensington, Ct., to Hopkinton, Mass.  
 TREAT, EDW. P., Irasburg, Vt., accepts call to Richmond.  
 WARREN, JASPER C., Elma, Io., to Argentine, Kan.  
 WHITING, ELBRIDGE C., Belmont, Mass., to Memorial Ch., S. Sudbury, Mass. Accepts.

## Ordinations and Installations

COLBURN, C. S., o. evangelist Chelsea Ch., Kansas City, Kan., April 14. Sermon, J. W. Fifield; other parts, Rev. Messrs. Sam'l Pearson, J. E. Ingham, A. M. Bushnell, Frank Fox.  
 EVANS, MATT., D. D., 4. at Atlantic Ch., St. Paul, Minn. Sermon, Rev. S. G. Smith, D. D.; other parts, Rev. Messrs. W. J. Gray, R. P. Herrick, Alex. McGregor, D. D., G. R. Merrill, D. D.  
 FULLER, AUGUSTUS H., rec. p. at Ballardvale, Mass., April 21. Addresses were given by Pres. C. O. Day, D. D., and Rev. Messrs. W. E. Wolcott, F. R. Shipman and F. A. Hall. The service was followed by a reception to Mr. and Mrs. Fuller.  
 LYNCH, FREDERICK, 4. at Pilgrim Ch., New York, N. Y. Sermon, Amory H. Bradford, D. D.; other parts, F. K. Sanders, S. H. Cox, H. M. Brown, C. E. Jefferson, W. H. Kephart, J. M. Whiton.  
 MCLEOD, W. T., o. April 13, at Fosston, Minn. Sermon, Rev. G. R. Merrill, D. D.; other parts, Rev. Messrs. E. H. Stickney, C. F. Blomquist, J. J. Hales, H. P. Fisher, H. W. Stiles, O. P. Champlin.

## Resignations

BEMAN, ARTHUR M., Neosho, Mo.  
 BLACKMER, WALTER R., ass't pastor Marietta, O., withdraws resignation at the unanimous request of the church.  
 BOURNE, PAUL E., Pembroke, N. H., after ten years' service.  
 CAMPBELL, HOLLIS A., Seymour, Ct., after a pastorate of twelve years.  
 DEANS, JOHN, Riverpoint, R. I., after a pastorate of about five years.  
 DERRICK, THOS. H., McHenry, N. D.  
 EKINS, GROVE F., Mianus Ch., Greenwich, Ct., to spend four months abroad.  
 GIBSON, ANDREW, Boscawen, N. H., after a pastorate of eight years.  
 GODDARD, LOUIS A., Somers, Ct., to take effect May 1.  
 HALL, ALBERT, Auburn, N. H.  
 HEYHOE, ALBERT G., Fourth Ch., Bangor, Me., to take a post-graduate course at Dartmouth.  
 HULL, JOHN H., not resigned at Marblehead, O.  
 JEWETT, GEO. O., Hydro, Okl.  
 LAWTON, ROBT., First Ch., Cape Elizabeth, Me., after a pastorate of seven years.  
 MCGOWN, ALFRED J., Amherst, N. H., to take effect Aug. 1, after a pastorate of nineteen years.  
 SMALL, CHAS. H., Springfield, O.  
 SMITH, N. FAY, E. Northfield, Mass.  
 STEVENSON, WM. D. J., Porter, Ind.  
 TANGEMANN, GOTTLÖB D., Danville, Io.

## Personals

BARTLETT, ERNEST M., and wife, were tendered a farewell reception by the three Protestant churches of Kingston, Mass. Many Catholics as well as Protestants attended. A generous purse of money was presented.  
 BELL, ROBT. C., and wife, Granby, Mass., were given a surprise reception on the twentieth anniversary of their marriage. A purse of nearly \$50 and other gifts were presented.  
 BREEN, S. EDMOND, acting pastor of Second Ch., Danbury, Ct., is reported in the New York Sun as having sued a member of his congregation for slander, laying the damages at \$5,000. Mr. Breen

is, or was, a Methodist who attempted to establish an independent religious enterprise a few years ago in Cambridge, Mass. The Second Ch., after employing him as a pastor, issued a manifesto, declaring that by its vote he was in good standing as a Congregational minister. The Suffolk North Association, to which his name was presented for membership, had declined to receive him.

BURKART, JOHN J., has changed his address from Reisterstown, Md., to Shirley Ave., Station E., Baltimore.

COVELL, ARTHUR J., North Ch., Lynn, Mass., has received an increase of \$50 in salary and a telephone.

GILROY, W. E., Broadview Ave. Ch., Toronto, has been awarded first prize out of 1,623 writers in the February competition for topical poems conducted by *Munsey's Magazine*.

HARTIG, Miss LYDIA, under the employ of the Miss. Soc. of Ct. has just closed a two months' work in Mianus and began work in Dayville and Williamsville April 20.

HENNESSY, P. J., First Ch., Lakota, N. D., has been granted two months' leave of absence, to join the pilgrimage to the Holy Land.

KIPLINGER, ORVILLE L., Michigan City, Ind., has been granted an increase of \$200 in salary.

LITTLE, ARTHUR, Second Ch., Dorchester, Mass., and wife, will spend May in California.

REYNOLDS, Miss ROSETTA, who has been employed by the Connecticut Miss. Soc. in Bridgeport, Trumbull and Cornwall, is now engaged in Y. W. C. A. work.

SNOW, EVERARD W., on leaving the assistant pastorate of Walnut Ave. Ch., Roxbury, Mass., to take up the pastorate of Washington St. Ch., Beverly, was presented by the Sunday school with a Morris chair, bookcase and money to buy books.

## Suggestive Features or Methods

ALMIRA, WN., Rev. H. M. Painter. In that great country known as The Big Bend of the Columbia, the pastor is able to reach a hundred families by means of the barbed wire fence telephone.

CHICAGO, ILL., North Shore, Rev. J. S. Ainslie, in accordance with the suggestion in a recent editorial in *The Congregationalist*, has been preaching series of biographical sermons on great Christian leaders, such as Wycliff, Huss, Savonarola, Knox, Robert Morrison, William Wilberforce and Henry Drummond.

## Spiritual Activity

CANDO, N. D., Rev. G. B. Denison. Special meetings have resulted in 17 accessions, making 22 this year.

CEDAR RAPIDS, IO., Dr. Elliott and his singer, Mr. Fred Butler, are having fine success in evangelistic work. The afternoon of April 17, about 1,000 men gathered, and in the evening from the auditorium, which seats 3,500, about 500 were turned away. Many resolves have been made to live the better life. Dr. Elliott is preparing the way for Dr. Chapman, who is to spend a week or more in the city.

EVERETT, MASS., Courtland Street, Rev. G. Y. Washburn, pastor, is rejoicing in the blessing which has come through the visit of Rev. C. F. Van Auker, lately state evangelist of Illinois. Notwithstanding his illness, by the aid of Dr. Plumb, Rev. Messrs. H. H. Leavitt, Robert Wallace, E. Y. Wooley, Lawrence and Fred Greenwood—evangelists who came in at the critical time—the work has gone on successfully and Mr. Van Auker was able to close his labors with large audiences and notable results. More than sixty have signed consecration cards, and a good number of adult men, largely non-churchgoers hitherto, have begun the new life and will join the church. The pastor commends Mr. Van Auker as a wise, effective, magnetic evangelist. The crowds in these meetings emphasize the necessity of a new building.

GREEN BAY, WIS., Union Cong., Rev. J. M. A. Spence. On three reception days in the past two months, 43 members have united, 36 on confession.

MILBANK, S. D., Rev. E. F. Lyman. A promising series of union meetings is in progress under Evangelists C. C. Smith and R. H. Roper.

NORFOLK, NEB.—The meetings led by Evangelist Lyons resulted in about 450 professed conversions.

## EASTER INGATHERINGS

AKRON, O., West Ch., Rev. J. L. Davies. Two weeks of Lenten services culminated in an Easter accession of 24, all but one on confession. These included an entire family of five, though the majority were from the Sunday school, ranging in ages from 11 to 18. No new method or outside help was employed; simply a more faithful use of the ordinary means of grace.

BELLEVUE, O., Rev. C. R. Raymond. As a partial result of two weeks of special meetings conducted by the pastor, 30 united at the Easter communion, 23 on confession. This is the largest number ever received at a single communion. In the last

15 months 85 have united. It has been a quiet steady growth. The pastor has been the only evangelist. The largest results have come from personal work.

CRESTON, IO., First, Rev. E. E. Flint. 40 members were received at Easter, all but five on confession. Among these was a lawyer, one of the strongest intellectual men in the city and a leader among outsiders. It was the largest communion service ever held in the church. An offering of over \$100 was taken for home missions.

NEW SHARON, ME., Rev. G. A. Merrill. 38 members were received Easter Sunday, 37 on confession. Among them were three fathers and seven mothers, one mother uniting with her four daughters. Five children of another family united, the parents already being members. About half of those received into membership had been regular attendants at the Sunday school and some were already Christian Endeavorers. Some were led to take a stand for Christ during evangelistic services held here this winter in charge of Mr. H. L. Gale.

SEATTLE, WN., Edgewater, Rev. H. E. Mills, received 22 members at Easter, 18 on confession; 15 members came April 10, 13 on confession. In March a week of meetings were conducted by the pastor with the aid of several efficient members. Each evening Mr. Mills' address of 12 to 20 minutes was supplemented by five or six other talks of two minutes each. A timekeeper rang each down when his allotted time had expired. Each meeting began and closed promptly. The plan of setting the church members to work has resulted very satisfactorily.

SPRINGFIELD, ILL., Plymouth, Rev. O. C. Clark, received 16 members Easter Sunday, 15 on confession. This followed two weeks' meetings, in which the pastor was assisted by Rev. B. D. Evans, lately returned from China.

VIROQUA, WIS., Rev. J. A. Stemen, has had the deepest spiritual awakening in its history. At the Easter service 53 joined on confession and two by letter. A large number will join at the May communion. A number of entire families have come into the church. The pastor is organizing a training class among the children from which on Children's Day a large number will come into the church.

## Southern California

## CAMPBELL MORGAN IN LOS ANGELES

The Southern Californian is as bad as a cat about going out of doors in wet weather. But despite two very heavy rains, the city has never seen such a Passantide as in the year of Grace 1904. Dr. Morgan's evening services grew in attendance from 1,000 to 4,000; the afternoon lectures from 600 to 2,500 or 3,000. Before the second week had passed the city was stirred as it had not been since Mr. Moody's visit years ago. It was not an evangelistic campaign, but rather one of instruction. Dr. Morgan is a genius at teaching. He makes even the untrained see where he is going. His analysis of a book or series of books in the Bible is as remarkable as any part of his work. One can understand why it was a sacrifice to leave the schoolmaster's chair to stand in the pulpit. To make people see the power and beauty of the fundamental affirmations of Christianity seemed to be his first purpose. Four times during the sixteen days the teacher became the evangelist. The appeal to the will for committal to Christ was never merely one of emotion. Sentimentality was sternly repressed. The brief after-meetings were marvels of calm, sane meditation upon the old question, "What shall I do with Jesus?"

In these four evangelistic services over 200 confessed Christ. The preacher in his pulpit, the teacher in the Bible school, the parent in the home have been refreshed and inspired. As Dr. Morgan crosses the sea, we hope that the admirable statement of the opportunity he has in America, which *The Congregationalist* gave recently, will not be forgotten.

## RAPID CONGREGATIONAL DEVELOPMENT

First Church, Los Angeles is not the only center of growth in Southern California. In the city, Central Avenue and Pico Heights have completed new houses of worship; the fifteenth in the sisterhood, Trinity Church, has been organized and just outside at Long Beach, Plymouth is prospering as well as the older First Church from which it swarmed. In Pasadena, the West Side Church takes the building of First, which has moved to the center. The fund for the erection of a \$40,000 building is nearly completed and Dr. R. R. Meredith hopes the church will worship in the new edifice within the year.

W. H. D.

## Utah

Consulting Editor: Rev. J. D. Kingsbury, Salt Lake

The question is often asked: "How does the work prosper in Utah? You know a vast sum of money has been sent there—probably considerably more than half a million. What is there to show for it?"

## THE SCHOOLS

We found the state in dense ignorance. There seemed a purpose to exclude schools. Our early attempts to teach were under restrictions and the work of our teachers required tact, courage and wisdom. All that has passed. We have created a new desire for education.

The people, under the influence of our work, demanded better facilities. The result is that Salt Lake has as fine school equipment, in buildings, teachers and curriculum as can be found in any city of the land.

All through the state a first-class public school system has been adopted. Many New West schools were abandoned, not because of unfruitfulness but because they were no longer needed. Their mission had been accomplished.

We still have a large educational work. Provo, with Principal Goodwin, a faculty of eight specialists and nearly three hundred pupils, is an institution of permanence and power. No visitor can fail to see the enthusiasm, the character building, the enlarging of the pupil's aim and purpose. The school is linked with the church; the principal is pastor. His teachers are church workers.

The work of the school leads up to the church, and in the large congregation and Sabbath school all efforts culminate in the Christian life. It is a moral achievement to plant this Proctor Academy in the midst of a dense Mormon population and carry it on with increasing power.

Gordon Academy, at Salt Lake, under Principal Hogen, is regaining its old-time vigor and has demonstrated its right and ability to live. So Lehi and Heber and Bountiful and Coalville, with lesser endowment but the same spirit, are uplifting, enlightening and making increase in knowledge responsive to duty and loyalty in the service of God and man.

## THE CHURCHES

Easterners find it impossible to apprehend the problem of church work, or to understand the obstacles in a Mormon state. We have all the sins of humanity in its normal state to contend against, besides the power and intrigue of the church of the false prophet—rich, organized, aggressive, dominant in public sentiment and proclaiming divine authority for polygamy. Through its idea of God, who is sometimes portrayed as a deified man, sometimes as a plural divinity with carnal appetites, the standard of all belief is lowered, and social life is made nerveless and sensual. Here is a young girl who has come under the influence of our church. She is bright, eager to know of the pure life. Her father married her mother and her sister on the same day. What is home to that young woman?

Despite all our teaching there is great ignorance. An unusually promising girl, learning about the Puritans and their struggle, asked in bewilderment, "Was not the Mormon religion the common faith then?"

The unconscious influence is strong. Respectable people in the East would hardly mingle freely with a man who had five wives, dine with the family, hobnob with them socially; but people high in place and notable for righteousness do these things in Utah. The Church and minister have a mighty task to stand firm, to do what is wise, create what is pure and build up the kingdom.

## HOW DO WE WORK

Not by antagonism. Some one wrote, not long ago: "I want to come and join in that battle. I could strike hard blows. I long for the fight." Forbear, brother. Persecution has built up the Latter Day Saints. They were driven out of Missouri and expelled from Illinois by violence, not by law. The murder of Joseph Smith exalted him forever as a prophet. The long winter of hunger, cold and death at Council Bluffs created the dauntless spirit and proved the purpose to cross the plains and the Rockies. That pilgrimage, with sufferings untold, was because of the relentless persecution behind. I am no apologist—God forbid!—but hatred, anger, mob violence and nameless atrocities in the early treatment of the Mormons drove them to the point of despairing vengeance.

No more of that. We preach the gospel of peace. We give the object lesson of a pure life and a home of sanctity and exalted love. We tell of righteousness and virtue and teach men to break from all that dominates for evil.

## A COMPLEX WORSHIP

You may go up to the Tabernacle where the great throngs go. The mighty organ plays the voluntary; the trained choir of 500 voices renders choice music; the congregation sings the sweet old hymns. Some have changed. Now and then they sing as an inspiration:

Hail to the prophet ascended to heaven,  
Traitors and tyrants now fight him in vain;  
Mingling with gods, he can plan for his brethren,  
Death cannot conquer the hero again.

But for the most part the songs of the Tabernacle are the sweet songs of Christendom, and the preaching is largely on brotherly love, honesty, repentance for sin, baptism and the Holy Ghost. The transient visitor is often captivated. But behind all is the polluted home, the falsity of divine sanction of lust and the doctrine of constant revelations to the apostles—nine out of twelve living in polygamy.

## THE SILVER LINING

All our churches have large success. Two in Salt Lake with overflowing congregations are well organized, eager, spiritual, gaining in influence and power. Ogden, beautiful city of the mountains, under its new leader is moving on to larger conquests. Park City waits only for the heroic pastor to go on to large victory. Robinson is becoming conscious of its place and power; and Sandy, with its Sabbath school including more than a fourth of the population, eagerly waits to dedicate its church.

## NEW OPPORTUNITIES

I tell only of one. Word came from Vernal: "We need a church and school. Can we have help?" Vernal is 123 miles from Price—over the Brown Hills—across the "bad lands"—beyond the valley of the Duchesne. You go by the toss and tumble of a coach drawn by four wild bronchos, through chuck holes, over sand heaps, up the wild cañons walled with the mighty masonry of God. From the last height you look down over the Ashley Valley, a garden home, with alfalfa, wheat, peaches, apples, shade trees. Vernal is in the center, a charming city of 800 people in a valley literally flowing with milk and honey. There is our little church. I baptized twenty-two converts in a day—some by immersion in a little lake—also dipping a few children in

the clear water and lifting them into the sunlight and the smile of heaven.

## New Haven's Missionary Field-Day

In the City of Elms April 17 was field-day for missions, home and foreign. Nineteen churches in New Haven and vicinity opened their pulpits to about forty speakers, the most able that our six societies could muster. From abroad were Drs. G. F. Herrick, W. A. Farnsworth, H. O. Dwight and Rev. J. K. Browne. From the home land societies were such veterans as Dr. J. B. Clark, Don O. Shelton, A. F. Beard, W. A. Duncan, with the Misses M. D. Moffat and D. E. Emerson.

The object was not financial, though money is seriously needed; but educational, imparting first-hand information and arousing first-class missionary enthusiasm. The movement was the crowning feature in the union services held by Congregationalists this past season, and emphasizes their fellowship in good works. At least two speakers addressed each morning and evening session and in the afternoon a special service for young people was held in the Church of the Redeemer conducted by Messrs. Shelton and Ewing, other prominent speakers assisting. A cordial welcome was extended and appreciative expressions were abundant. To see "live missionaries" and feel the grip of our home land society officials, each in his splendid presentations of the strenuous work done, doing and projected, was uplifting and, with eyes fixed upon the Oriental, as Japanese and Russian are making history, it was well to be told that the home land societies and churches hold in their hands the destinies of all beyond the sea, so far as missions are concerned.

C. A. J.

The education controversy has led the Free churches of England to a strange situation in arraying them against an organized Christian Church as one of the three greatest foes of Christianity, "the tyranny of drink, mammon and priest," as Dr. Clifford puts it.

## Nature Lends

Every one knows that Royal Baking Powder is absolutely pure. Hence the housewife uses it with implicit confidence and without question, and she is justified in so doing.

But how few realize that Royal Baking Powder in its chief ingredient is a direct product of the healthful and delicious grape! This constituent of the grape, crystallized and ground to an impalpable powder, is the cream of tartar which forms the active principle of every pound of Royal Baking Powder.

Fruit properties are indispensable to the healthfulness of the body, and those of the grape as used in the "Royal" are the most valuable and healthful of all.

Hence it is that Royal Baking Powder produces food superlative both in flavor and wholesomeness.

ROYAL BAKING POWDER CO., NEW YORK.

## The Louisiana State Meeting

This thirty-fifth annual gathering was hospitably entertained by First Church of Thibodeaux, Rev. J. E. Smith, pastor. Louisiana is the land of roses, and now they are in their glory. The air is laden with their fragrance; they beautify almost every humble home.

The proceedings showed that the Convention of Congregational Workers in Atlanta last September had profoundly influenced the churches. Louisiana was banner state at that meeting, having the largest delegation except Georgia. The reports covering membership and financial condition were the best yet. There was a prevailing feeling that the churches are ready for an advance step toward self-support. The past year or two have been prosperous, the people are gradually acquiring property, and are better able to contribute to support the churches.

The ideals which the delegates brought back from Atlanta embraced self-support, church expansion, and the establishment and maintenance of a paper as the organ of churches and schools. Louisiana churches have heartily made this program their own. In accordance therewith the association voted to stand behind Rev. Alfred Lawless, Jr., in starting a mission work in a needy district in New Orleans, to the extent of a hundred dollars at least. Mr. Lawless, it will be remembered, is the young man who courageously took charge of the school in Pointe Coupée established by the late Professor Planving, but who has been compelled to relinquish it by the same hostility that caused the tragic death of its founder. The *Congregational Index* received hearty indorsement, and strong efforts will be made to increase its subscriptions.

The subjects presented were practical. The papers and addresses were full of good sense, and the discussions animated and interesting. The address on the Church's Relation to Young People, by Miss Jennie M. Snedecor of Straight University, was so timely and important that it was voted to print it. She advocated holding young people to the church by developing their social life under its auspices.

Louisiana Congregationalism is the child of Straight University, and the presence of five of its teachers, besides the pastor, and the important part they took in the meeting, indicated how fully they are entering into the work of the churches.

The Atlanta Convention felt that it would be a gracious and noble thing for the Sunday schools to contribute for a monument to the memory of the late Rev. L. B. Maxwell, the first Sunday school secretary, who really sacrificed his life for the children. In accordance with its recommendation, the association voted to ask the Sunday schools to take a collection for this purpose, and initiated the movement on the spot. It is hoped that other states will take similar action, and that more than enough to erect a monument will be realized, so that some assistance may be given the widow to educate her four fatherless children.

Rev. R. V. Sims was re-elected moderator. Rev. G. W. Henderson is delegate both to the annual meeting of the A. M. A. and the National Council. Few sessions have shown such a spirit of mutual confidence, fellowship and earnestness.

The Sunday School Association always forms a part of the general program. The Woman's Missionary Union, which also shared the time, is fortunate in having had Mrs. L. Hitchcock, its founder, as efficient and gracious president during most of its history. She also holds mothers' meetings in connection with these annual gatherings, which have proved so helpful as to lead to the wish that some one of means might provide for her salary and allow her to devote her time wholly to this work.

G. W. H.

The anniversary of Lexington and Concord was fittingly celebrated by the Massachusetts Christian Endeavor Society by eight rallies held in different parts of the state. The society has long recognized the opportunity which Washington's Birthday and Labor Day afford for civic and spiritual teaching, and have held rallies throughout the country on these days. It is hoped that the 19th of April, 1905 will see one of these patriotic gatherings in every county of Massachusetts. A large attendance at every meeting is reported, in spite of the rival attractions of road races and automobile contests.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 2, 10.30 A. M. Speaker, John Jackson, Esq., F. G. S., of the Mission to Lepers in India and the East.  
NORFOLK CONFERENCE, annual meeting, First Ch., Braintree, Mass., May 2.

WORCESTER CENTRAL CONFERENCE, Holden, Mass., May 10.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Boston, Mass., May 11-14.

INTERNATIONAL Y. M. C. A. CONVENTION, Buffalo, N. Y., May 11-16.

PRESBYTERIAN GENERAL ASSEMBLY, Lafayette Avenue Church, Buffalo, N. Y., May 19.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION, Portland, Me., June 15-22.

SUMMER SCHOOL OF LIBRARY ECONOMY, Amherst College, Mass., July 5-Aug. 12.

## SPRING STATE MEETINGS

Additions or corrections should be promptly sent.

Oklahoma,	El Reno,	April 28-May 1
Indiana,	Kokomo,	May 10-12
Illinois,	Princeton,	May 10-19
Michigan,	Detroit,	May 17-19
Pennsylvania,	Pittsburg,	May 17-19
Massachusetts,	Fitchburg,	May 17-19
New York,	Syracuse,	May 17-19
Ohio,	Ashland,	May 17-19
South Dakota,	Watertown,	May 17-19
Iowa,	Manchester,	May 17-20
New Hampshire,	Berlin,	May 24-26
Rhode Island,	Pawtucket,	May 31-June 1
Connecticut,	Hartford,	June 14
Vermont,	St. Johnsbury,	June 14
Kansas,	Lawrence,	June 15-20

## Deaths

HATCH-In Jamaica Plain, Mass., April 16, Isaac A. Hatch, aged 84 yrs., 7 mos., 24 days. Funeral services were held at the chapel of Newton Cemetery, Monday April 18, at 3 P. M.

PECK-In Lakewood, N. J., April 17, Mary Folger Peck, widow of Charles Peck, aged 73 yrs. Funeral services were held at her late residence at New Haven, Ct., April 19.

VALENTINE-In Woburn, Mass., April 12, Miss Lydia J. Valentine, aged 74 yrs., 6 mos.

## In Memoriam

MRS. MARY (HARRIS) DEANS

This widely known and respected resident of West Medway passed to her heavenly home March 23. She was born Dec. 1, 1834, in Westboro, Mass., daughter of Rufus and Elvira G. Harris. Early in her childhood it was discovered that she was afflicted with a valvular affection of the heart, a limitation that affected her all through life. Yet such was her courage and persistence, that she rendered a long and effective service in her day and generation. Early in life she became a Christian and in 1850 united with the Congregational church in Westfield, Mass., where she then resided with her parents. Her cheerful, earnest, consistent habit of soul bore witness to her piety and recommended it always and everywhere.

In her youth she taught in the public schools, and her interest in the spiritual development of her pupils, reinforced by her gentle, winsome, sincere personality, bore fruit in the changed lives of many of her pupils, some of whom have done conspicuous service for the Master.

She married, Nov. 21, 1861, Charles H. Deans, Esq., to whom she bore five children. Her husband and children survive her. In her relation of wife and mother she exerted a gentle and persuasive influence. "The law of kindness was in her tongue." "The heart of her husband safely trusted in her." "Her children (grown to maturity) rise up and call her blessed." She was always ready and faithful in church work, and her attractive and lovable nature made her especially efficient in the primary department of the Sunday school. In the work of missions and temperance reform she was a tireless supporter—having served seventeen years as president of the W. C. T. U.—and an active worker of the Band of Hope, organized more than thirty years ago, which was subsequently merged in the Loyal Temperance Legion, this continuing under her supervision until her health failed.

The poor found in her a sympathetic benefactor. The company of sincere mourners that filled the large church at the funeral service was a touching tribute to the public appreciation of her worth and its sense of bereavement at her decease.

"Blessed are the dead who die in the Lord . . . they rest from their labors, and their works do follow them." H.

MRS. MARY W. HOLMAN

Mrs. Holman died at her home in Antrim, N. H., April 16. She was born in York, Me., April 2, 1832. Her father, Micajah Lunt, was an old-time merchant in Biddeford, Me. She was married, Feb. 18, 1846, to Rev. Morris Holman, who had just been ordained and settled over the Congregational Church in York, Me., where they remained fifteen years. Five years were then spent with the church in Kennebunkport, Me., which were followed by fifteen years with the church in Deering, N. H. In 1875, Mr. and Mrs. Holman moved to Antrim Center, where she continued to live until her death. Four children were born to them, two of whom, Alfred M. of Lowell, Mass., and Judge Samuel W. of Hillsboro Bridge, N. H., survive her.

Mrs. Holman entered with zeal into the work of the church with her husband and did much to advance the kingdom of God. She was devoted to the interests of the Congregational church in Antrim and gave liberally in material support and by prayer for its welfare. She was a devoted mother to her children and a kind neighbor in many ways. She was a woman of strong conviction and held as very dear the old truths of the Bible and of Jesus as her personal Saviour. She will be missed in very many ways by a large number of friends and acquaintances and the church in Antrim will feel her loss deeply.

## Get the Spring Habit

Thousands have got this Habit, and the benefits they receive every spring, provided they use the correct medicine, follow them through the heat and debility of summer.

Of all the medicines used in the Spring, Hood's Sarsaparilla is by far the best.

It exceeds all others in general use, as it does in general excellence and medicinal merit.

If it happens that you have not yet got the Spring Medicine Habit, get it at once, and make it a "fixed habit," and make

## Hood's Sarsaparilla

the only medicine you take.

**J. S. Waterman & Sons,**  
**FUNERAL UNDERTAKERS**  
**and EMBALMERS,**  
2326 and 2328 Washington St.,  
Adjoining Dudley St. Terminal.  
Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

## A COMFORTABLE TABLE



We long sometimes for a good Table. Nothing appears that is quite right. Then suddenly a pattern pops up on the horizon and we wonder why it was not designed long ago, because it is so perfect that it seems to be the only Table worth using.

Here is such a design. It exactly fits the popular need in many ways. It has the long lower shelf. By a clever overhanging of the top and inward curving of the lower shelf, the Table is really converted into a Writing Table and the chair can be drawn in to it as to a Desk.

There is a deep box frame and stout legs with carved feet and concealed casters. We build this Table in both oak and mahogany, and it is not an expensive pattern.

## PAINE FURNITURE CO.

RUGS, DRAPERIES and FURNITURE

48 CANAL ST., BOSTON

## Both Sides the Brooklyn Bridge

(The Congregationalist may be obtained in New York at the Congregational bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

**DATES AHEAD:** Brotherhood meeting, Manhattan ministers, at White Plains, May 3.

### A Sunday Morning in Jersey City

Here is an interesting organization. A union of the former Tabernacle with a Reformed church, meeting in the latter's edifice, in the center of a neighborhood of families with moderate incomes, with many of the boarding class. Naturally, in a church of this character, the evening congregation is largest, often crowding the church. A good audience, however, assembled the morning of my visit, and listened to a helpful sermon by Rev. John L. Scudder.

The new People's Palace, now building, is of course the center of interest here. The splendid structure is the gift of a Baptist layman, Mr. Joseph Milbank of New York, who has become much interested in Mr. Scudder's work. His original gift of \$100,000 has recently been augmented by \$50,000; and he stipulates that every feature of the building shall be a model of its kind. The building is not on the church property, but will be operated by the church under the supervision of the pastor. It is really an anti-saloon movement, based on the ideal set forth by Walter Besant in All Sorts and Conditions of Men. There will be a gymnasium with a swimming tank; six bowling alleys; billiard, pool, shuffleboard and tennis tables; a rifle range; a restaurant; a hall, the largest in the city, to be used during the week for concerts, lectures, private theatricals and receptions, and by the Sunday school on Sundays; a smoking-room and a darkroom for photographers; and a roof

garden, covering the entire structure, the highest spot in the city, in full view of the Hudson.

All the equipment and furnishings are to be the best obtainable. Admission will be granted to club members, and membership will not be confined to any church or sect. It is planned to have the institution self-supporting. There will be membership dues, and the rooms will be rented for parties, entertainments, etc. It is hoped to open the building in September.

### Congregational Club

The New York Club had an instructive and timely meeting at the St. Denis, April 18, with the general subject, Lessons of the Eastern War. A large company listened to addresses by Col. W. C. Church, of the Army and Navy Journal, who spoke of the army and navy, and Prof. E. A. Grosvenor of Amherst, who covered comprehensively the diplomatic side. Colonel Church emphasized the saying of a Negro as expressing an element of success in war, "Get the mostest men and have them there firstest," and reminded his hearers of Erickson's prophecy that battleships would become mere food for mines. Professor Grosvenor's exhaustive review of the conditions leading up to the war was greeted with prolonged applause. His assertion that Russia had kept within the letter of her treaties and agreements was a surprise to many. He took the ground that the war was inevitable—Russia having dire need of an outlet to the seas, Japan viewing Russia's approach as a menace to her existence.

### Churches in the Bronx

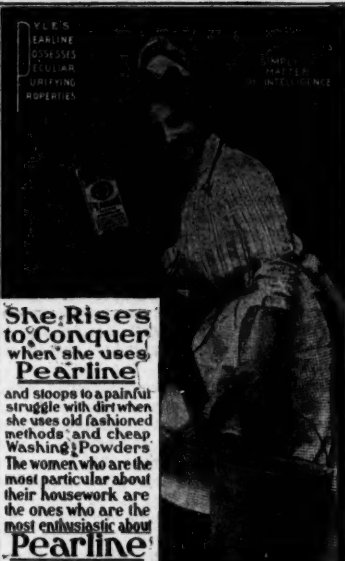
Congregationalism will soon find that this borough is one of its strongholds. Makepeace at Trinity, Kephart at North, Reoch at Forest Avenue, Cool at Bedford Park, Brown at Mt. Hope, Severance at Port Morris and Whiting at Claremont Park are all making steady progress. Claremont Park and Forest Avenue have established councils of the Brotherhood of the Red Diamond, an organization for boys, with the motto, "In virtum perfectum," and having spiritual, social, educational and physical departments. North will dedicate its new edifice about Oct. 1, with no interest bearing debt. Pastor Kephart has assigned the various furnishings to different organizations of the church. To illustrate the virility of this church, in spite of the constant pressure, two Easter gifts were reported—over \$700 for the organ, given by the young ladies, and over \$300 by the children for the building fund. Trinity has an attractive building and a representative class of people, including many from the professions. North has a thousand Sunday school members, so that morning and afternoon sessions are required. Mount Hope has its adult classes before church without any opening service. Bedford Park is starting a new Sunday school.

### The Ministry a Strenuous Profession

Dr. Hillis has been absent from his pulpit two Sundays, spending part of the time at Lakewood, but is now better and back at work. Dr. Cadman, though not ill, went away for a week's rest after Central's Jubilee. Dr. Jefferson recently spent several weeks in the South. Dr. Taylor of Park was ill some weeks this winter. The strain of the city pastorate is evidently wearing.

### Another Student Conference

Two days of spiritual uplift were afforded, April 15, 16, by the Y. W. C. A. of New York and New Jersey, affiliated with the American Committee. Afternoon and evening sessions were held at the association rooms, with Bible readings by Dr. W. W. White, addresses by Drs. D. S. Mackay and C. C. Hall, and topics for discussion, including: Christian Opportunities in School and College Life, The Definite Christian Work in Our Colleges, and The Permanent Element in Student Life from the Alumnae Standpoint, all treated by college graduates.



**She Rises to Conquer when she uses Pearline**

and stoops to a painful struggle with dirt when she uses old fashioned methods and cheap Washing Powders. The women who are the most particular about their housework are the ones who are the most enthusiastic about Pearline.

## "WHITE MOUNTAIN" REFRIGERATORS.

A special feature for 1904 is our White Enameled Refrigerators. The provision chambers and shelves are of non-corroding metal, wholly coated with a snowy white enamel of flinty hardness. They have been subjected to all possible tests, with triumphant results every time.



MAINE MANUFACTURING CO.,  
Nashua, N. H.

**WESTERN CANADA LANDS**

160 ACRES FARM IN WESTERN CANADA FREE

POSSESS GREAT ATTRACTIONS. The man having a large family, the renter, and, in fact, any one who may be looking for a home, cannot do better than make inquiry regarding the

**Free Homestead Lands**

of Western Canada, noted for its adaptability to grain raising, cattle ranching and mixed farming. Its climate is highly spoken of. Socially, the people of Western Canada have no peers. The several religious denominations are well represented. Law and order are most carefully observed, while the observance of the Sabbath day is most strictly guarded.

For Atlas, Railway Rates and other information, apply to nearest authorized Canadian Government Agent, or to

W. D. SCOTT, Sup't of Immigration, OTTAWA, CANADA.

1877. For 27 Years 1904.  
We have successfully Treated

## Cancer

Without the use of the knife

The Berkshire Hills Sanatorium is the only institution in the world where cancer and tumors (that are accessible) are permanently cured. Describe your case and we will give an opinion and complete information.

Drs. W. E. BROWN & SON, North Adams, Mass.

## HOOPING-COUGH AND CROUP.

**Roche's Herbal Embrocation**

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

**OPIUM MORPHINE and LIQUOR**

Habits Cured. Sanatorium Established 1875. Thousands having failed elsewhere have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

## CAME FROM COFFEE

### A Case Where the Taking of Morphine Began with Coffee.

"For fifteen years," says a young Ohio woman, "I was a great sufferer from stomach, heart and liver trouble. For the last ten years the suffering was terrible; it would be impossible to describe it. During the last three years I had convulsions from which the only relief was the use of morphine.

"I had several physicians, nearly all of whom advised me to stop drinking tea and coffee, but as I could take only liquid foods I felt I could not live without coffee. I continued drinking it until I became almost insane, my mind was affected, while my whole nervous system was a complete wreck. I suffered day and night from thirst and as water would only make me sick I kept on trying different drinks until a friend asked me to try Postum Food Coffee.

"I did so, but it was some time before I was benefited by the change, my system was so filled with coffee poison. It was not long, however, before I could eat all kinds of foods and drink all the cold water I wanted and which my system demands. It is now eight years I have drank nothing but Postum for breakfast and supper and the result has been that in place of being an invalid with my mind affected I am now strong, sturdy, happy and healthy.

"I have a very delicate daughter who has been greatly benefited by drinking Postum, also a strong boy who would rather go without food for his breakfast than his Postum. So much depends on the proper cooking of Postum, for unless it is boiled the proper length of time people will be disappointed in it. Those in the habit of drinking strong coffee should make the Postum very strong at first in order to get a strong coffee taste." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

## Northern California

## DR. McLEAN'S SEVENTIETH BIRTHDAY

The celebration began two days in advance with a banquet tendered by the trustees and faculty of Pacific Seminary. A congenial company, all personal friends of Dr. and Mrs. McLean, gathered around a table brilliant with lights and flowers. After a bountiful repast the evening was spent in toasting the guests of honor. Among the sentiments were these: A Great Legacy; The Aristocracy of Thought; The Larger Ministry; The Man among Men; Our Great-heart. The surprise and climax of the evening came in the presentation of an elegant easy chair. In his response President McLean felicitously expressed his appreciation of the esteem and affection shown him, and made a noble statement of his outlook for the seminary. The occasion could hardly have been more complete and enjoyable.

On his birthday itself, March 31, First Church of Oakland, so largely the creation of Dr. and Mrs. McLean, gave them a handsome public reception. Hundreds of grateful and admiring friends greeted those whom the whole community delights to honor. The same day the students of the seminary presented a beautiful ovation.

Nothing has given more happiness than the letters of congratulation which are still coming from all parts of the country and from all along the forty-three years of Dr. McLean's active ministry. Assurances that even the raw recruit dispensed from the first hour of his service the blessing of Christ encourage the veteran.

## DR. LYMAN ABBOTT IN CALIFORNIA

The lecture course by this Christian leader has proved a superior event. Five lectures upon Christianity and the Church were delivered to thronged houses. The several topics were: (1) the foundations of religious belief, laid in experience; (2) the nature of Christianity, portrayed as good tidings of pardon and acceptance; (3) the function of the church, to promote the life of God in the soul of man; (4) the authority of the minister, found in the divine presence evoking a response to truth; (5) the teaching of Jesus Christ upon man's fourfold relations to the world, to fellowmen, to God and to the future. Dr. Abbott charmed and fed his hearers, and left a deep impression upon the whole community. Besides these lectures he has spoken a score of times, reaching thousands of listeners. Through this lectureship Pacific Seminary is enabled to serve the higher life of the wider public. Dr. Henry van Dyke will be the next annual Earl lecturer.

## GRADUATION EXERCISES

Pacific Seminary closed its year April 12. The anniversary address was delivered by Rev. W. C. Merrill of Santa Barbara. President McLean, in memorable speech, presented diplomas to the graduating class. All have already accepted pastorates in California. The year now closed has been highly satisfactory, a distinct advance upon the past.

## SUMMER SCHOOL OF THEOLOGY

The initial school of an annual series will be held at Pacific Seminary in Berkeley, July 25-Aug. 5. The lecturers will be Professor McFadyen of Toronto, Dean Sanders of Yale, Dr. R. R. Meredith of Pasadena, Professor Brown of the University of California, Rev. C. R. Brown of Oakland and Professors Badé, Buckham, Laughlin and Nash of Pacific Seminary. Exchange of privileges has been arranged with the summer school of the University of California then to be in session. Emphasis will be laid this year upon Bible

study, the larger number of courses lying in that domain. Much interest is shown in the school, indicating a considerable attendance of pastors and others. C. S. N.

## Evangelism in Nebraska

At the invitation of the advisory board of the Nebraska Association two evangelistic conferences have recently been held, at Crete March 3, 4; and at Norfolk March 29, 30. Rev. M. H. Lyon, an evangelist who has been holding a successful four weeks' meeting at Norfolk, rendered invaluable aid at both conferences. The problems of present-day evangelism were taken up in papers and discussions extending over the larger part of two days in each place. There was little evidence that Nebraska pastors feel the need of a new type of revival, but a great deal of evidence that they are longing for a greater measure of the old-fashioned type. While all must rejoice in any kind of civil or social revival that can be inaugurated, the prevailing judgment of these conferences evidently was that such revivals can never displace or overshadow the fundamental necessity of reviving men from the death of sin and the rejection of Jesus Christ.

There was clear evidence that pastors attach increasing importance to all forms of personal work, and there were many gratifying indications of the fruitfulness of such effort among our churches.

A majority of Nebraska Congregational churches have held some kind of special evangelistic services the past season, as a rule, with more encouraging results than in recent years. In many cases churches have been greatly blessed through the work of neighboring pastors.

Plans are now being formulated by the advisory board with reference to the work of evangelism for next autumn, and an aggressive year is hoped for. We need about ten men of earnest spirit to take charge of fields now vacant. H. C. H.

The next Pan-Presbyterian Council meets in Liverpool June 28-July 6. Dr. John Watson is to preach the opening sermon. Principal Caven of Knox College, Toronto, will preside. America sends 100 delegates.

**POPE**  
MANUFACTURING  
COMPANY



The Culmination of Progressive Enterprise  
**TWO-SPEED GEAR, COASTER BRAKE**  
**Chainless Bicycles**

Western Dept., Chicago, Ill. Eastern Dept., Hartford, Conn.  
Catalogues free at our 10,000 dealers' stores, or any one catalogue mailed on receipt of 2-cent stamp.

Buy From Our **FAC** TORY Save One Third




We cut three profits on the price of our carriages by selling direct, and offer a greater variety for selection than can be found at any dealers.

THE COLUMBUS CARRIAGE & HARNESS CO., Columbus, Ohio.

We guarantee satisfaction or refund money and pay freight both ways. Send for our free catalogue which gives prices and explains our plans.

**Individual Communion Cups**



Why do you permit a custom at the communion table which you would not tolerate in your own home? The use of the individual communion service grows daily. Are you open to conviction? Would you like to see a list of the churches in which it is used and know the satisfaction it gives? Send for our free book—it tells all about it. A trial outfit sent free on request.

SANITARY COMMUNION OUTFIT CO., Dept. E. Rochester, N. Y.

**CHURCH CARPETS** AT MANU-FACTURERS' PRICES. **JOHN H. PRAY & SONS CO.** CARPETS AND UPHOLSTERY. BOSTON.

Mail Orders Only. No Branches or Agents.

## Summer Costumes

Made To Your Order In Latest New York Styles.

\$8 to \$50

We Guarantee To Fit You.

THE materials from which we make our garments, and our Catalogue illustrating 120 different Suits and Skirts, will appeal to the woman of taste and to the careful buyer. Every garment is cut and made to order in accordance with the style and material which you select.

We Keep No

Ready-Made Garments.

Our stock of materials, from which we make the garments illustrated in our Catalogue, contains all the handsome new fabrics imported for this season's wear, including new Tweeds, Mohairs, Brilliantines, Etamines, Voiles and other lightweight fabrics, as well as finer materials for traveling and walking suits and skirts.

Our Summer Catalogue illustrates:

Tailored Suits,

\$8 to \$50.

Handsome Skirts,

\$4 to \$20.

Etamine Costumes,

\$10 to \$40.

Mohair and Brilliantine Suits, \$8 to \$40.

Mohair Skirts, \$4 to \$15.

Walking Suits and Skirts, Rainy-Day Suits, Traveling Dresses, Jackets, Rain Coats, etc.

We Pay Express Charges To Any Part Of The United States.

Our perfected system of making garments from measurements sent us by mail affords entire relief from the usual dressmaking troubles. There is style, individuality, fit and finish to our garments never found in ready-made clothes.

If anything we send you is not entirely satisfactory,

return it promptly and we will refund your money.

If you contemplate purchasing a suit, skirt or jacket, write today for Catalogue No. 53 and a selected line of samples of the newest materials—sent free by return mail to any part of the United States. Kindly mention the colors you prefer and about the price you desire to pay for your garment, and we will send a full assortment of just what you wish.

NATIONAL CLOAK AND SUIT CO.,

119 and 121 West 23d Street, New York.

Established 15 years.

**EUROPE** Select six weeks' tour only Long tours at \$250 to \$350. Best steamers. Apply at once for information. Rev. L. D. Temple, Flemington N. J.

## WHITE STAR LINE NEW SERVICES

Twin Screw Passenger Steamers

BOSTON DIRECT TO THE

MEDITERRANEAN via AZORES.

Gibraltar, Naples, Genoa, Alexandria,

Marseilles, Algiers, Alexandria,

Canopic, April 23, May 28, July 2,

Rome, May 14, June 18, July 30.

1st Class, \$65 upward. Berthing lists now open.

BOSTON { QUEENSTOWN } SERVICE

Cymric, April 21, May 19, June 16,

Republic, April 30, June 9, July 7,

Cretic, May 5, June 2, June 30.

For plans and further information, apply at Company's Office, 84 State St., Boston.

## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 8-14. Crowns Trodden under Foot. Isa. 28: 1-7; Rev. 3: 11.

What are some of the crowns which we are likely to trample under feet?

1. *Our good name.* Rather is it to be chosen, says the wise man, than great riches. And yet, how indifferent some growing boys are to it! They swagger down the street with cigarettes in their mouths; from a careless or a wanton spirit they destroy property and make themselves generally disliked. Now and then a community errs, but usually when it affixes a bad name to a person, he or she deserves it. Not to care what others think of you is to tread under foot your good name, a crown which God placed on your head when he made you pure, innocent and lovable.

2. *Sensitiveness to moral distinctions.* O, how easily this fair crown slides off our heads! As we touch up against the world, its corruption, its shams, our moral vision is likely to become blurred. I heard a confirmed theatergoer admit, not long ago, that she didn't mind the things on the stage from which she shrank when she first began attending the theater. We fall into the habit of constructing plausible arguments to justify shady transactions, false steps, questionable procedures and the sad fact is that by and by we almost convince ourselves that wrong is right—almost I say—because I believe that ethical standards are too firmly rooted for men ever to grow utterly unmindful of the promptings and decisions of their consciences. To lose that power of discrimination, to call darkness light, not to know when you are going wrong—this means the sapping of manhood.

3. *A wholesome influence.* Most people like to be with children. Their simplicity and sweetness distill a fragrance that affects every one within reach. Good as is this unconscious influence of childhood, better is the acquired influence of the boy and girl in their teens who have conquered temptations and habitually taken a stand for the right. Can we afford to throw overboard our influence. Alas! I know some men who in their earlier years were towers of strength to others, but as they have aged they have wasted their influence. Instead of broadening and sweetening, they have grown narrow and pessimistic. Seldom does any one go to them now for counsel or comfort.

4. *Tenderness toward Jesus Christ.* This is the final test of the quality of a man's life. If it is absent, he may be very intellectual, very refined, but he lacks that indescribable charm which was in Henry Drummond, for instance. More than that, he lacks the crowning susceptibility of his nature. Something is wrong when as the years go by we grow less tender toward Jesus, less interested in his teachings, less moved by the simple story of his life and death, less captivated by his example. Yet the sad fact of history is that men do develop this callousness. "But though he had done so many signs before them, yet

they believed not on him." O, poor blind eyes, hard hearts, atrophied moral natures, unable to see and appreciate the glory of Jesus Christ! By and by some of them in self-defense will say, "Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets." What a picture of human folly—the Son of God teaching in the city streets, and men going on with their eating and their carousing, apparently oblivious to his presence.

Let us hold fast to these four crowns. They will not of themselves stay on our heads. We must keep them there, and burnish them afresh morning by morning.

Atlanta University, under the superintendence of its professor of economics, Professor Du Bois, has undertaken a study of the matter of Negro crime. Investigations are now in progress, and the problem in the light of the new data collected will be discussed at the Ninth Negro Conference to be held at Atlanta, May 24.

Cheap chimney,  
dear lamp.

MACBETH.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money.

It tells, besides, how to care for lamps; even that is imperfectly known.

I send it free; am glad to.

MACBETH, Pittsburgh

## The Wise Commercial Traveler

The commercial travelers of the country are subjected to many demands that tell on health. They have to catch trains at all hours of the day and night, put up at all kinds of bad hotels, eat poor food and swallow it in a hurry and do other things that play havoc with the stomach and cause dyspepsia, indigestion, etc. To relieve these bad effects the



traveling men of the country have united in the use of

### Stuart's Dyspepsia Tablets

They find—just as every one else who tries them finds—that there is nothing on earth that equals this remedy in affording immediate relief and effecting permanent cures for indigestion, dyspepsia and bad stomachs. A St. Louis Traveling man says:

"I would as soon think of being without my sample case or mileage book as a box of Stuart's Dyspepsia Tablets. They keep my stomach in perfect condition no matter what I eat and under all circumstances."

The reason for this is plain. They themselves digest the food perfectly and properly and permit the stomach to rest and get well and strong. All Druggists, 50 Cents a Box.

### Order a Free Bottle

Of Drake's Palmetto Wine. It gives vigor and energy to the whole body, soothes, heals and invigorates stomachs that are weakened by injurious living or when the mucous lining of the stomach is impaired by hurtful medicines or food. Drake's Palmetto Wine will clear the liver and kidneys from congestion, cause them to perform their necessary work thoroughly and insure their healthy condition. Drake's Palmetto Wine cures every form of stomach distress, such as indigestion, distress after eating, shortness of breath and heart trouble caused by indigestion. Drake's Palmetto Wine cures you permanently of that bad taste in mouth, offensive breath, loss of appetite, heartburn, inflamed, catarrhal or ulcerated stomach and constipated or stultic bowels. The Drake Formula Company, Drake Building, Chicago, Ill., proves all this to you by sending you free and prepaid a trial bottle of Drake's Palmetto Wine to test it. This wonderful Palmetto Medicine is purely vegetable and the greatest remedy ever offered to Chronic Sufferers. Write today for a free bottle. A letter or postal card is your only expense.



E. H. BEMIS,  
Eye Specialist, originator of the  
Absorption Treatment.

## BLINDNESS CAN BE PREVENTED AND CURED.

TREAT THE CAUSE OF DISEASED EYES AND IMPAIRED VISION AND RESTORE YOUR EYESIGHT.

The Most Successful and Humane Treatment in the World Is the Absorption Treatment . . . . .

No Knife! No Risk!

It not only gives the patient a new lease of life, but cures and relieves many of the following diseases which have been pronounced incurable by leading oculists: Cataracts, Scars, Films, Paralysis, Glaucoma, Amaurosis, Atrophy of the Optic Nerve, Detached Retina, Weeping Eyes, Tumors, Inflammation or Ulceration of the Eyes, Granulated Eyelids and all diseases of a chronic nature. EVERYBODY should read our pamphlet, which is sent free to any address. It gives the cause of failing eyesight and diseased eyes, how prevented and cured at our Sanitarium, or by mail. Address

THE BEMIS SANITARIUM, Glens Falls, N. Y.

## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

May 1, Sunday. *Teaching the Children.*—*Deut. 11: 18-25.*

The unit of Hebrew life was the family, its great day the home observance of the Passover. This is the secret of that beautiful family affection so often found among the Jews. The contrast between the outspoken religions of other peoples and the reticence of English and American Christians is one of the strangest facts of history. It is not to our credit that we are so often silent about religion in family intimacy.

May 2. *The Blessing and the Curse.*—*Deut. 11: 26-32.*

There is no fatalism here. The Bible point of view is always the wholesome one of insistence upon free will and personal responsibility. At these oaks of Moreh Abraham built an altar and received God's promise on his first coming into the land [Gen. 12: 6]. Old landmarks are seldom forgotten in the East. The ancient worship, both of the Hebrews and of the peoples they displaced, had its gathering places under well-known trees and on conspicuous hilltops.

May 3. *God's Chosen Place.*—*Deut. 12: 1-14.*

Religious observance was not yet wholly centralized. That was to be a fruit of national advance. God chose Jerusalem—and God rejected it. Compare Christ's words to the Samaritan woman [John 4: 19-25]. This is no divine inconsistency, but a divine advance. God chooses or discards tools according to the needs of his work. The Jews turned this

slowly attained religious order into a slavery of tradition; Christ calls us to freedom with its enlarged responsibility. The destruction of the outward means of idolatrous worship was necessary. So Charles the Great broke down the *Irmisul* of the heathen Saxons. So Kitchener destroyed the Mahdi's tomb at Omdurman.

May 4. *The Blood Forbidden.*—*Deut. 12: 15-32.*

Every *Kosher* butcher's shop in our American cities is a witness to the Jewish observance of this law against blood. The blood is the life. The symbolism of the sacrifices is that life was given for sin. Compare Heb. 9: 11-22; 10: 1-25. Today in the East covenant is made by blood. See Henry Clay Trumbull's *Blood Covenant* for a full study of the topic. This was one of the two points insisted on by the Council in Jerusalem [Acts 15: 28, 29]. All butcher's meat in the Greek cities had been sacrificed to idols.

May 5. *Temptations to Idolatry.*—*Deut. 13: 1-18.*

The idea of personal allegiance is brought out strongly here. Turning to idols was rebellion against Jehovah. Note the contrast between this robust sense of the personality of God, running often to expression in an extreme anthropomorphism, and the modern attempt to think of an impersonal power behind phenomena.

May 6. *Clean and Unclean Meats.*—*Deut. 14: 1-21.*

This distinction is good hygiene, especially in warm climates. The ground of prohibition was their consecration. Note the particularism. They were the children of Jehovah and might not eat that which died of itself—but they might give or sell it for food to the sojourner or the stranger.

May 7. *Tithes.*—*Deut. 14: 22-29.*

Tithes were a provision against selfish living. They were to invite the Levite, the sojourner and the stranger to share with them. The blessing asked at our tables is all we have left of this ancient feasting before the Lord. Note that the Levite, because he had resigned his share of the inheritance, had a moral claim to support.

## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 22

Mrs. E. S. Tenney presided and in connection with her work as secretary of Norfolk and Pilgrim Branch magnified the duty and privilege of even small auxiliaries and of individual members who may be tempted to feel that their opportunity is restricted. Mrs. Pratt, Mrs. Stedman, Mrs. Perrin and Miss Daniels made helpful contributions to the meeting. Mrs. McLaughlin paid a well deserved tribute to Mrs. Pierce, the president of the Jamaica Plain auxiliary, who has suddenly been called to the higher service.

The missionaries in West Africa were warmly remembered with earnest petitions in their behalf. The Misses Melville, in addition to their schools for boys and girls, report a class for training native teachers, which has been very encouraging. Mrs. Wellman writes from Benguela of a happy and prosperous year, with work advancing along every line, visits to the out-stations giving great encouragement. When the most interested hearer is "a chief of commanding presence and powerful influence" whose "desire to hear about the kingdom of heaven is pathetic," and whose "attitude of mind is at once eager and humble" the missionary must take heart. At the close of the Week of Prayer, twenty-five who had been preparing for this for months were baptized and received into the church.

Only that is art which makes manifest a beauty that is new, a beauty that is truly born of the artist's own spirit.—*From Noyes's The Enjoyment of Art.*

## Crockery and Glassware For Summer Homes

Intending purchasers will find every requisite in this line, whether in **Dinner Sets, Toilet Sets, Glassware and Lamps, or Matchings** to old sets. All grades from the ordinary to the *expensive specimens*.

We have recently landed, from the Josiah Wedgwood Pottery, some of the old blue under-glaze Dinner Services of 142 pieces, marked at \$19.00; also Staffordshire under-glaze decoration, reliable and desirable sets, 130 pieces at \$12.00; other makers, 112 pieces at \$7.25.

Selections made now will be sent at date required. We suggest that now is a good time to order matchings of China and Glass for your city home, that it may be ready for delivery in Autumn, as considerable time is required for importation.

New subjects of the old Wedgwood historical plates, booklet of half-tone cuts mailed free on application.

Monograms, Crests and Decorations on China and Glass, for home and yacht services, made to order.

One price in plain figures, and we are not undersold on equal ware if we know it.

INSPECTION INVITED

**Jones, McDuffee & Stratton Co.**  
120 Franklin, cor. Federal Sts.

N. B.—Street cars may be taken from either railway station to our door.

## Extraordinary.

Never, in twenty-eight years, have we lent our name to any speculative or doubtful enterprise. We have had a deaf ear for all sorts of allurements from oil companies, but an accident has placed in our control the most valuable oil property in Kansas. This has the Seal of our approval because we know that it is genuine. ONLY ONE SUCH OPPORTUNITY COMES IN A LIFETIME.

If you want to know about it write us to-day.

**PERKINS & CO., Lawrence, Kan.**

## The Georgia Loan and Trust Co. of Macon, Georgia.

Incorporated in 1883. Makes a specialty of handling defaulted mortgages, or property acquired by foreclosure in any part of Georgia, for foreign loan companies or nonresidents. Twenty years' experience with Georgia Laws and real estate values. References Commercial agencies and banks.

## 5 YEAR First Mortgage FARM LOANS 6% Net

Interest and principal remitted in New York Exchange, free of charge to investors. Loans \$10 to \$500 per acre on lands worth \$50 to \$75. Irrigation, never a crop failure. Eastern and Western References from satisfied investors on application. Anderson Bros. Bank, Idaho Falls, Idaho. (Established 1865.)

## 8% First Lien Mortgages on farms worth three times amount. Payment guaranteed and sold by First Bank at Stites, Idaho.

**LITTLE PARISHES OF EIGHT** For Sunday School Teachers  
One of a series of valuable articles by great teachers of teachers in The Pilgrim Teacher.

3 cents per copy; 25 cents per dozen.

**The Pilgrim Press**

New York BOSTON Chicago

## HAS A SAY

### The School Principal Talks About Food

The Principal of a High School in a flourishing California city says:

"For 23 years I worked in the school with only short summer vacations. I formed the habit of eating rapidly, masticated poorly, which, coupled with my sedentary work, led to indigestion, liver trouble, lame back and rheumatism.

"Upon consulting physicians some doped me with drugs, while others prescribed dieting and sometimes I got temporary relief, other times not. For 12 years I struggled along with this handicap to my work, seldom laid up but often a burden to myself with lameness and rheumatic pains.

"Two years ago I met an old friend, a physician, who noticed at once my out-of-health condition and who prescribed for me an exclusive diet of Grape-Nuts, milk and fruit.

"I followed his instructions and in two months I felt like a new man with no more headaches, rheumatism or liver trouble and from that time to this, Grape-Nuts has been my main food for morning and evening meals, am stronger and healthier than I have been for years without a trace of the old troubles.

"Judging from my present vigorous physical and mental state I tell my people Methuselah may yet have to take second place among the old men, for I feel like I will live a great many more years.

"To all this remarkable change in health I am indebted to my wise friend and Grape-Nuts, and I hope the Postum Co. will continue to manufacture this life and health-giving food for several centuries yet, until I move to a world where indigestion is unknown." Name given by Postum Co., Battle Creek Mich.

Ask any physician what he knows about Grape-Nuts. Those who have tried it know things.

"There's a reason."

Look in each package for the famous little book, "The Road to Wellville."

# E.T. Slattery Co.

DIRECT ATTENTION  
TO THEIR

## SILK SHIRTWAIST SUITS

MADE IN LOUISINES, MESSALINES,  
TAFFETA AND FOULARD SILKS  
FROM THEIR OWN WORKROOMS

## SILK WALKING SUITS

MADE IN THE SEASON'S LATEST  
DESIGNS, OF EXCELLENT QUALITY  
OF MATERIALS

## LADIES' WASH WAISTS

IN A LARGE VARIETY OF STYLES

NEW NECKWEAR  
AND BELTS

155 Tremont St., Boston

### A New Beecher Book

## Henry Ward Beecher

### As His Friends Knew Him

The recent Beecher number of *The Congregationalist*, which contained so much extremely interesting material never before published, with portraits seldom seen before, has brought us complimentary letters by the score, and many have wished that these fresh estimates and reminiscences of this great American preacher might be put in permanent form.

We are therefore reprinting all this and some additional material in a handsome book with the above title.

It will make an attractive volume of about 140 pages with many illustrations, and will sell for 75 cts. net. Ready in April and sent on approval to any *Congregationalist* subscriber.

### The Pilgrim Press

New York

BOSTON

Chicago

## Saves Ten Dollars A Year In The Kitchen

Any worn out range burns at least three cents more in fuel every day than a new Glenwood. That's putting it small. 3 times 365 is \$10.95

You see it doesn't take long to waste the cost of a new Glenwood and the expense isn't all, the chances are the old range is the "worry kind."



"Makes Cooking Easy."

# Glenwood

Leading Dealers Sell them Everywhere as the Standard Range.